CHURCH HISTORICAL SOCIETY

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVII. No. 51 | Chicago, Saturday, March 23, 1895 | Whole No. 855

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From a private letter received from a layman, after our last issue had gone to press, we quote:

"We are all beside ourselves with the illness of Bishop Thomas. We have had daily bulletins by wire, and to-day suspense is turned to wailing by news of his death. Deeply as my own heart strings are wrung, I am still more worried for the diocese. Indeed, I don't know what is to become of us. You know something of the difficulties of the episcopate here. Add to your knowledge seven years of financial depression and disaster, so that money has become doubly more difficult to raise, and you can conceive somewhat of the nature of the campaign which our general must wage. The Bishop has been an ideal man for the place. Not learned in canon law, nor yet in liturgics, yet a profound student of philosophy and speculative theology, so that in his specialty he commanded respect in any council of the Church. Not a dramatic preacher, and yet a most finished orator, with the sweetest and most winning ways, so that in every community in his diocese he controlled the popular ear. Not of extreme views, but of unbounded sympathy and liberal tolerance, and of rare tact. Sometimes a recluse, and always a student, and yet able to meet men of the world on their own ground, and to touch their hearts as well as their pockets. A Christ-like man, whose daily life provoked the emulation and despair of the most saintly of his associates, and yet, in his walk among men so full of human sympathy and common-sense that the most indifferent and perverse had no sneers. Add to these natural advantages, his birth and training in one of the finest families, and in the great schools of the East, and the fact that he spent his life pioneering and on the frontier, and was as thoroughly western in his tastes and ideas as any one so trained could be; and that he was possessed of a moderate private fortune (a most convenient and serviceable condition in a shifting and uncertain diocese where the bishop's salary is often sadly in arrears), and you have the picture of an ideal Kansas bishop, whose like we dare not hope to find again, and yet we must. The wonderful and unexampled spiritual work accomplished last year in the midst of the greatest depression, warns us not to flag nor turn back, though our leader lies low."

THE LATE RT. REV. ELISHA SMITH THOMAS, D.D., S.T.D., BISHOP OF KANSAS.

See page 910.

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The Living Church

Saturday, March 23, 1895

News and Notes

THE efforts of Bishop Hare and others have succeeded in preventing the proposed new divorce law for South Dakota, intended to increase the facilities for obtaining divorce. The bill to repeal the old law was defeated in the House after passing the Senate and now the measure cannot come up again for at least two years, during which time, it is to be hoped, public sentiment on the subject may be considerably improved,

A MEETING was recently held at Sir John Puleston's house in London to take steps for the building of a new Welsh church, to take the place of the iron structure at Paddington. The Bishop of Marlborough presided, and there were present the Bishop and the Dean of St. Asaph, with several of the Welsh clergy, and a number of leading Welshmen residing in London. A valuable plot of ground has been given by the ecclesiastical commissioners, and the cost of the church and parsonage house is estimated at $30,000. A donation of $5,000 had already been made. A committee was appointed to carry out the object of the meeting, with Sir John Puleston as chairman, and the Rev. Crowle Ellis, vicar of St. David's, the parish which is to have the new church, as secretary.

THE appointment of Lord Acton to the Regius Professorship of Modern History at Cambridge, is a significant event. Lord Acton, by birth and education, is a Roman Catholic, the first of that Church who has held such a position since the Reformation. He is, however, a scholar of reputation, and belongs to the more liberal school of Roman Catholics. He had his early education under Cardinal Wiseman, at Oscott, and afterwards studied at Munich under Dr. Dollinger. In the controversy on the Vatican decrees, aroused by Mr. Gladstone's pamphlet on that subject, Lord Acton vindicated his loyalty to England in the supposed case of a conflict between the papal power and the duties of a citizen. *The Church Times* says that, while it may be admitted that he is one of the most learned of living Englishmen, it remains to be seen whether the experiment of importing an outsider into the teaching body of Cambridge will turn out a success.

SPEAKING of the deplorable mismanagment of funds recently brought to light in the Church Missionary Society, *The Church Standard* says: "In this connection we take occasion to throw out a single question: Is there any use in such auxiliary societies to the Board of Missions as the Church Missionary Society? For our own part, we do not believe there is. We regard them as pefectly useless and very expensive superfluities. When the Board of Missions declines to charge itself with any responsibility for a particular work in which Churchmen are interested—as, for example, the mission in Mexico, or the missions in Brazil—there may be a good reason to establish special societies to further such special works; but, except in such cases, we can see nothing but needless expense and a danger of wasteful mismanagement in keeping up superfluous organizations as auxiliaries to the Board of Missions."

FREQUENT comments have been made in these columns on the urgency and importance of anti-lottery legislation. We are glad now to chronicle the triumph in the long fight which began in some States sixty years ago. The passage of the Anti-Lottery Bill in the Senate has out-lawed the lottery from one end the country to the other, which is something for which to be devoutly thankful. The new law prohibits the importation of lottery matter, and its shipment from State to State by means of the express or other agency, and forbids the forwarding of any mail whatever to persons engaged in the lottery business. This victory has been achieved by the patient persistence of those who have had the cause at heart, the Louisianians winning the first credit for rejecting the proffered bribe of $31,000,000 for renewal of the Lottery's charter. Senator Hoar and others, backed by petitions from all parts of the country, have fought long and bravely, and won a success that will be measureless in its good results.

BISHOP ALEXANDER, of Derry, has written a letter in answer to Lord Rosebery's remarks on the beneficent results of the dis-establishment of the Irish Church. The Bishop says: "Since 1869 we have lived upon a soil trembling with the throes of revolution. There has been chronic discord between landlords and tenants; agitation, ill-will, cupidity, and murder have afflicted our country. Lord Rosebery at Cardiff said that among the beautiful results of Liberal Church policy in Ireland was this: 'Never did Ireland so richly deserve the title of island of saints as at the present moment.' Possibly these words were intended as a sarcasm, and sarcasm is severe in proportion to its gravity. Possibly this statesman who uttered the sentence is more familiar with another calendar than that of the saints; but however this may be, outside the Church, disloyalty and disorder have followed the Act of 1869 with a coincidence of time and with an amount of previous warning which may well make sensible Englishmen suspicious of the crazy logic of Dis-establishment, and the crazy morality of dis-endowment."

IN the ranks of Egyptologists a vacancy has occurred by the death of Reginald Stuart Poole, who, with Miss Amelia B. Edwards, was founder of the Egypt Exploration Fund, and at her death succeeded her as its honorary secretary. For forty years he devoted himself to the work of the British museum. An experienced numismatist, he edited the thirty-five great tomes relative to the coins of all ages and peoples. *The Athenæum* recently stated that he was unequalled in a general acquaintance with the historical coinage of the world. In Biblical studies he ranked high, contributing to Smith's Dictionary of the Bible, Kitto's Biblical Cyclopedia, and the leading reviews. He was perfectly at home in Hebrew, Coptic, Arabic, Persian, and Spanish; it was said that he alone in England could translate archaic Persian. He was in 1885 made professor of archæology in University College and was an attractive and successful lecturer. His "Horæ Egyptiacæ" and "Cities of Egypt" are well known to students. Cambridge University and Dartmouth College bestowed an LL. D. on Mr. Poole, and the University of the South made him a D. C. L.

THE severity of the winter in Europe has been a subject of frequent comment in foreign newspapers. The Seine was blocked with ice at Paris. All the Belgian ports but one were practically closed to navigation. In England, the Thames was frozen over for a considerable length of time, and at London, near its mouth, thousands of people assembled to watch the masses of ice floating in and out with the rising and subsiding tide. At Oxford, there was skating on the Isis and the Cherwell. At Worcester, people crossed the Severn on the ice. The Ouse was frozen for a distance of forty miles. For the comparatively mild climate of England, all this is sufficient to mark the winter as one of unusual severity. Of course the sufferings of the poor have been proportionately severe, and the London agencies for their aid have been taxed to the utmost. The Bishops of London, Rochester, and St. Albans made special appeals for subscriptions to the Metropolitan Visiting and Relief Association, as being specially qualified to deal with the distress brought about by the hard conditions of an extreme season.

A RARE combination of characteristics was found in Professor John Stuart Blackie, whose death has recently been announced. A genuine scholar and an indefatigable student, he was far from being of the absorbed and dry-as-dust type. He was intensely alive, keen in wit and satire, and rich in his stores of knowledge, good spirits, and anecdote, with no lack of Scotch self-restraint and force. The education began in Aberdeen and Edinburgh was pursued at Gottingen, Berlin, and Rome, where Greek, German, Italian, and classic philology received his special attention. For eleven years he filled the chair of Latin literature at Aberdeen, and made a national reputation for himself. Called thence to the chair of Greek at the University of Edinburgh, he was for thirty years honored and idolized by his classes. Eccentric in dress and manner, he was a picturesque, yet dignified figure. To hear him recite Homer, or Faust, or Scotch ballads, was something not to be forgotten. He was such an indefatigable worker that the books that came from his pen are too numerous to mention.

WE are very glad to learn that *The Church Eclectic* is to be transferred to Milwaukee and issued hereafter by the Young Churchman Company. It is a matter of congratulation that this important magazine has found its way to the West. The ability and business enterprise of the Young Churchman Company, and its success in establishing a publishing centre for a high class of Church literature, is enough to assure us that no stone will be left unturned to maintain the high level to which the *Eclectic* has been brought in the past by the able and untiring labors of Dr. Gibson, and to give it a still wider circulation among cultivated Churchmen than it has enjoyed hitherto. It is hardly necessary to say that the great principles for which this magazine has stood for so many years will still remain at the fore. The publishers reprint in connection with their announcement, and adopt as their own, the "Statement of Principles" issued to the Churchmen of New York when the effort was made to have *The Eclectic* published in that city, under the editorship of Dr. Dix. The concluding words of this statement are as follows: "Our motto is fidelity to truth, obedience to law, loyalty to promises and vows. Our effort will be to inculcate in the future, as in the past, the lessons which will produce these fruits in individual life and conduct on the part of both our clergy and laity." We confidently predict for *The Eclectic* a period of renewed prosperity and usefulness. It is worthy of the support of all loyal Churchmen.

THE Bishop of Bath and Wells recently deplored the fact that it seemed to be so generally supposed that all good Churchmen must be Tories. There are, however, beginning to be some exceptions. A conspicuous instance on the other side is that of Alderman Phillips, of London. He is an organizer of workingmen, a pronounced socialist, and at the same time a strong Churchman. He is a licensed lay-reader, and active in every kind of Church work. Mr. Phillips lives in the district called Canning Town, and his sympathies have long been deeply enlisted on behalf of the poor people of the region, who depend very largely for their subsistence on the docks and other water-side industries. One of his first achievements was to combine the stevedores and coal-porters into unions. Afterwards he joined Ben Tillet in organizing the dockers. In 1886 he took a prominent part in the great dockers' strike. At this time he collected $10,000 to sustain the men in their struggle. He has taken a leading part in temperance movements, and in the establishment of shelters, reading-rooms, and relief work. He holds mission services, being associated with the mission work of the Oxford House settlement, and frequently undertakes street preaching. At present he is a strong opponent of the disestablishment of the Church. He contends that when it is the tendency to nationalize material things, it would be the height of inconsistency to denationalize the Church. His experience has convinced him of the immense benefit of an established Church to a poor population. He favors the policy of keeping the Labor Party independent of the other parties. While Mr. Phillips is a conspicuous instance of a Radical who is at the same time a High Churchman, investigation shows that there is a considerable group who exhibit the same attitude, including a number of the London clergy whose work lies among the laboring classes and the very poor.

The Church Abroad

The consecration of Dr. Percival as Bishop of Hereford will take place in Westminster Abbey on St. Mark's day (April 25th).

The Bishop of Rochester is still making satisfactory progress toward convalescence; he is not expected to be able to resume any active work before May or June.

The marriage of the Bishop of Coventry (Dr. Knox) and Miss Ethel Newton, daughter of Canon Newton, vicar of Redditch, took place in the parish church, Redditch. The Bishop of Worcester performed the ceremony.

Dr. Knight Bruce, who has retired from the Bishopric of Mashonaland in consequence of ill health, has accepted the living of Bovey Tracey, Devon.

Mrs. Jacobson, widow of the late Bishop Jacobson, has died at her residence in Chester, at the age of 84. Her literary abilities were of a high order. She was an accomplished linguist, and a proficient Greek and Latin scholar, and noted for her various charities in Chester since her husband was made Bishop, in 1865, as also during many years' previous residence in Oxford, at Christ church.

The death is announced of the Rev. Thomas Briscoe, D D., vicar of Holyhead and Chancellor of Bangor cathedral, who was styled the Grand Old Man of the Welsh Church. By his death the Church in Wales loses one of its ripest scholars and divines. He was a classical scholar of rare attainments and a noted linguist. In 1851 he produced translation of a learned work by Ollendorf, which showed his proficiency in German and won him the encomiums of he literary world. His greatest feats were his renderings of the Prophet Isaiah, the Book of Job, the Book of Psalms, and the Proverbs into Welsh. Last year he added to his laurels by publishing a revised translation of the New Testament in Welsh, a labor of love on which he was engaged for 36 years. The leading characteristic of Dr. Briscoe's translation is that, while it conveys the meaning of the original in classical Welsh, it preserves the *ordo verborum* of the Greek, and thus enables a monoglot Welshman to set the proper emphasis on the proper word.

A memorial window to the late Sir George Elvey has been placed in St. George's chapel, Windsor, by his four elder children. The window is placed in the Rutland chapel, and Sir George's 47 years' service as organist at Windsor is recorded in an inscription placed beneath the window.

The Rev. Samuel Flood Jones, the well-known precentor and minor canon of Westminster Abbey, died on Tuesday, after a brief illness from bronchitis, following influenza. He had been connected with Westminster Abbey for 38 years, and had been vicar of St. Botolph, Aldersgate, since 1876. His musical attainments were of a very high order, and he conducted the service in the Abbey on the occasion of the Queen's Jubilee. The excellent voluntary evening choir was the result largly of his effort.

The death, at the Palace, Llandaff, from bronchitis, at the age of 77, is announced of Mrs. Lewis, wife of the Bishop. She was the daughter of Captain John Lewis, of the Honorable East India Company's service, and was born in India. She was married to the Bishop of Llandaff in 1847, when he was curate of Denchworth, Berks.

New York City

At St. Bartholomew's parish house the coffee house has been closed because superseded by larger charities.

Owing to his severe cold, the Rev. Dr. Morgan Dix has been obliged to omit some of his Lenten special sermons.

The Bishop of Wyoming delivered an address before the Genealogical and Biographical Society on the evening of last Friday.

At St. Matthew's church, the Rev. Henry Chamberlaine, rector, a special day of intercession for foreign missions will be observed at the close of Lent.

At last Friday's service at St. Paul's chapel, the address to the business boys was delivered by the Rev. Dr. Wm. S. Langford, of the Board of Missions.

At the church of the Beloved Disciple, under the new rector, the Rev. H. M. Barbour, a feature of Lent is a daily celebration of the Holy Eucharist.

At Cavalry church, the rector, Rev. Dr. Henry Y. Satterlee, presented a class for Confirmation to Bishop Potter on the afternoon of the 3rd Sunday in Lent.

At the church of the Ascension, the Rev. Percy S. Grant, rector, a special musical service was held on the evening of the 3d Sunday in Lent, March 17th, when "The Passion" of Gounod was rendered.

At St. Michael's church, the Rev. Dr. Peters, rector, a series of free organ recitals are being given on the Thursday afternoons of Lent by the organist of the church, Mr. Robert J. Winterbottom.

The church of the Holy Apostles, the Rev. Dr. B. E. Backus, rector, has secured the organ heretofore used in the church of the Annunciation, and it will soon be placed in its new position.

At the church of the Heavenly Rest, the Bishop made a visitation on the morning of the 3d Sunday in Lent, and confirmed a fine class presented by the Rev. Dr. D. Parker Morgan.

A large amount of interest in temperance is being manifested at the Rescue Mission at St. Bartholomew's parish house. Within the last six weeks over 1,400, in all walks of life, have signed the temperance pledge.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, a special service was held on the afternoon of the 3d Sunday in Lent, March 17th, when the 9th Regiment, under command of Col. Wm. Seward, attended in a body, and listened to the annual sermon of its chaplain, the Rev. Dr. Newland Maynard.

At the church of the Holy Trinity, Harlem, the Rev. Dr. Bridgeman, rector, special Lenten services in the interest of foreign missions, were held on Wednesday, March 20th. At morning service the rector made an address. At night, the Rev. Dr. Langford, General Secretary of the Board of Missions, was the speaker.

At St. Paul's chapel, the Rev. Wm. Montague Geer, vicar, has formed a cadet corps, which has been placed under the U. S. Army regulations. The success has been very great, so many boys joining the movement as to necessitate the organization of two companies. Arrangements are making to secure the occasional attendance if possible of a regular army officer.

The N. Y. Kindergarten Association held a special meeting Thursday afternoon, March 14th, at the rooms of the Chamber of Commerce. Addresses were made by the Rev. Dr. Wm. S. Rainsford, and several laymen of the Church. The honorary committee includes in its membership Bishop Potter, and Messrs. Cornelius Vanderbilt, R. Fulton Cutting, J. Pierpont Morgan, Seth Low, and others.

The will of Mrs. Adelaide L. Mildeberger, which was executed June 10, 1891, has been filed in the office of the Surrrogate. By it she leaves public bequests as follows: To the Home for Deaf Mutes in charge of the Rev. Dr. Thomas Gallaudet, $1,000; to the Society for the Establishment and Maintenance of Cheap Coffee Stands, $1,000; in the Children's Aid Society for the support of the Newsboys' Lodging House, $1,000. Three sums of like amount were left for other charitable institutions.

The church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector, has received an offer of $600,000 for the purchase of its fine property at the corner of Madison ave. and 42d st., near the Grand Central depot. It will be remembered that the General Convention met in this edifice many years ago, during the rectorship of the Rev. Dr. Stephen H. Tyng, Jr. It is not decided that the church will accept this offer for its property.

At the church of the Holy Sepulchre a feature of Lent is a series of addresses by laymen on Friday evenings. These include Messrs. Silas McBee, D. O. Sheldon, Frederick W. Perry, W. Glenn Taylor, C. A. McMaster, and John W. Wood, general secretary of St. Andrew's Brotherhood. A course of special Sunday evening sermons was opened by the Ven. Archdeacon Van Kleeck, D.D. The Rev. Dr. De Costa is a special preacher for Wednesday nights.

The preachers for the current week at the daily services at Trinity church for business men, are Bishop Potter, Monday and also Friday; the Rev. Dr. Henry Lubeck, Tuesday; the Rev. Dr. Morgan Dix, Wednesday; the Rev. Prof. G. H. S. Walpole, of the General Theological Seminary, Thursday, and the Rev. Dr. Edward A. Bradley, Saturday. Next week the daily service will be an hour long, and the Bishop of Kentucky will be the preacher for the entire week.

Mr. Gustavus Wm. Faber, the senior warden of St. Clement's church, died suddenly on Saturday, March 9th. He was one of New York's oldest merchants, and had a large circle of friends. Born in Hamburg, Germany, in 1823, he came to the United States at the age of 15, and entered early into business relations. For many years he was president of the German Widows and Orphans' Society. He was stricken with apoplexy while in attendance at a vestry meeting at St. Clement's church.

Dr. Robert Ogden DuBois, a maternal grandson of the great Chief Justice John Jay, died from heart disease, Saturday, March 9th. He was a graduate of the scientific and medical schools of Yale University, and began practice as a physican and surgeon in this city in 1884. He became officially connected with Chambers st. Hospital, the Child's Hospital, the Ear and Eye Hospital and the New York Hospital. He became widely known as a specialist in diseases of the throat. The burial services were conducted Tuesday morning at Calvary church.

The vestry of the church of the Annunciation has decided to apply the surplus proceeds of the sale of its church edifice to the endowment of the professorship in the General Theological Seminary, held by the rector, the Rev. Dr. Seabury. In this manner the rector will be cared for during the remainder of his life, and a continual influence for good will result in the proper provision for the important chair in the Seminary, as held by his successors. At the Sunday morning service succeeding the sale of the property, an unusually large congregation gathered, and Dr. Seabury made a general statement relating to the present conditions. In the course of this he remarked that five different overtures had been made, but without success, for the uniting of this parish with neighboring parishes. He said that in failure of all, he had advocated the endowment of a chapel in the new cathedral, but that the vestry had decided otherwise and had insisted on endowing his own professorship. Many of the members of the congregation have decided to attend hereafter the church of the Holy Apostles, of which the Rev. Dr. Backus is rector. The Rev. Prof. Seabury, D.D., will connect himself with that parish, taking a pew there. He has ministered to the parish of the Annunciation for 25 years.

The Rev. Walter A. A. Gardner, chaplain to the Seamen's mission, sends the following report of an entertainment recently given to the sailors. It is written by a sailor, and shows how keenly these toilers of the sea enjoy wholesome recreation ashore, and appreciate the efforts made to promote their welfare:

"On Tuesday evening, 12th inst., was given a grand, free entertainment at the Episcopal church for seamen, 341 West st. There was an orchestra of stringed and brass instruments, drum, etc., playing in concert upon this occasion, and great was the success which the various performers in their various parts achieved. This was the last entertainment of the season. The hearty applause that greeted each performance testified to the appreciation of the sailors and others who were in attendance. The lady who rendered the delineation of Irish characters did her parts to perfection, which were given with such naturalness as to elicit thunders of applause. Mention should also be made of the admirable manner in which the negro characters were rendered. To such an extent were these characters appreciated that nothing would suit but a repetition of them. Let me not forget to mention the child performer, who recited a piece for our benefit and also gave a dance. The piece was beautifully rendered. The gracefulness of the dancing, the ease and beauty of the steps, the posing of her tiny figure, and the admirable time she kept to the music of the piano, rendered this feature of the entertainment one of the most pleasing. But in fact where each one endeavored to perform his or her part to such a degree of excellence, it is unfair to criticize one feature more than another. Candies were thrown among the audience, English buns were passed around, and good, wholesome-sized mugs of coffee were passed with good wishes for all. The sailors have great cause for feeling grateful for so rich a treat as was here given for their benefit. Who says the poor sailors have no friends, with such manifestations of kindness in their behalf as were given by the pastor, the Rev. Mr. Gardner? God bless the pastor, and long may he live to enjoy the grateful blessings of the poor sailors, in whose behalf he is such an earnest worker!"

Mr. and Mrs. Robert W. Tailer, of this city, have just erected a beautiful memorial window in the church of the Ascension, in memory of their son Robert W. Tailer, Jr., who died Dec. 22, 1881, at the age of 13. The window was exhibited to the congregation for the first time on Quinquagesima Sunday, Feb. 24th. It occupies a prominent place on the south side of the church. It is from a design by Maitland Armstrong, assisted by his daughter, Miss Helen M. Armstrong. From the originality of the conception, and from the excellence of the execution, the Tailer memorial is one of the notable additions to the ecclesiastical art of the city. It represents Christ leaving the temple after his discussion with the doctors, and although the opening is divided by a mullion, the subject is treated as a whole. The left hand shows the entrance to the temple, on each side of which are rich marble columns with capitals elaborately wrought. In the same panel is seen the childish figure of the Saviour descending a short flight of steps. He is dressed in bluish white drapery, and His arms and feet are bare, while the whole of one shapely shoulder is disclosed by the falling away of the upper portion of the garment he wears. Behind, and reverently regarding their young Master, are two learned rabbis who hold parchment rolls in their hands. In the right-hand panel, at the foot of the steps of the temple, and coming through a courtyard, the Virgin appears with outstretched hands and appealing look, hurrying to meet the Son. Her figure is attired in blue and purple, in varying tints. The pavement is in marble mosaic, somewhat like that in St. Mark's cathedral, Venice, with a cross embodied in the design. The upper portion of the pointed arches, and the opening at the top are treated in an intricate ornamental design with sacred emblems, as is also the base which bears the memorial inscriptions. In its general appearance the window shows a coloring that is harmonious and beautiful, and the effect of distance, sunlight and shadow on the foreground is striking.

The Church Temperance Society contracted on Saturday March 9th, for the purchase of a new and handsome lunch wagon, to be established permanently in one of the public streets of the city, to supplement and extend the work which has been done by the first wagon, now in the old Square, and which began its operations two years ago. So successful has the experiment been from a financial point of view that the Society feels itself justified in putting another wagon in the field, especially as the new one is to be bought and furnished from the profits made from the old one. During the past year the report of the secretary, Mr. Robert Graham, shows that the old wagon furnished 67,600 ten-cent meals. The new wagon will be able to do even better work. It will cost $1,000, and will be of hardwood with a plain exterior, and with the interior furnishings of oak and maple. It will be 16 feet long, and 7 wide, and will be entered from the street by sliding doors. It will be provided with all the best accessories for furnishing meals on the quick lunch plan. By connection with the street main, gas will be used for lighting and heating purposes. All the metal work within will be nickel plated. The interior will be illuminated by ten windows, each of which will bear the monogram of the society. Through the courtesy of the park commissioners, the society has received permission to place its wagon on the east side of 6th ave., opposite Bryant park, just a few feet below W. 42d st—a very busy part of the great city, by day and night.

General Theological Seminary.—The third of the lectures at the General Theological Seminary, on the Bishop Paddock foundation, was delivered on March 19th by the Rev. Dr. R. B. Fairbairn, of St. Stephens' College, on the theme, "Roman Doctrine a System of Rationalism." Friday evening, the Rev. Prof. Cady addressed the members of the Devotional Society on "The Test of True Repentance.' The Rev. Mr. Yen has just addressed the students on missionary work in China. The appointments for the senior essayists for commencement have been made known. They are W. G. Scott, G. Gunnell, and L. T. Cole.

Philadelphia

The United Labor League has passed a resolution of thanks to the Clerical Brotherhood for their efforts to better the condition of the motor-men.

A free reading room for men has been opened by the Brotherhood of St. Andrew in the parish house of Calvary church, Germantown.

At old Christ church, the rector, the Rev. Dr. C. Ellis Stevens, is lecturing Friday mornings on "Glimpses at the history of the Christian Church."

In consequence of the illness of the Rev. Dr. Morgan Dix, of New York City, he was unable to meet his engagement at St. James' church on the 12th inst. The Rev. Dr. Alexander Mackay-Smith, of Washington, D. C., preached in his stead.

The first of a series of Sunday evening Lenten sermons, under the auspices of the Brotherhood of St. Andrew, was held in the church of the Saviour on the 10th inst. Bishop Coleman preached a very strong sermon to a large congregation.

A Quiet Day for women was held on the 7th inst. at the church of the Incarnation. At 9:30 A. M., the Holy Communion was celebrated by the rector, the Rev. Dr. J. D. Newlin. The Quiet Day was conducted by the Rt. Rev. Dr. Doane, Bishop of Albany.

In the will of Mary P. McClellan, probated 9th inst., is a bequest of $200 to the House of Rest for the Aged, Germantown, "hoping it may be used as the entrance fee of some needy aged person." She also gives to the American Church Building Fund, New York, $500.

It is announced that the series of evangelistic musical services at old St. Andrew's will be brought to a close on the 31st inst. They have been unusually successful in every respect. The most prominent preachers of the Church were secured; and the music, under the direction of Prof. William R. Barnes, has been of the highest order.

Mr. H. M. Kiretchjian, of Constantinople, addressed the congregation of old St. Andrew's on Sunday morning, 10th inst., on "The Armenian Church and her sufferings in Turkey," in which he stated that Christianity was first preached in that country by the apostles SS. Thaddeus and Bartholomew. He said that the rector, the Rev. Dr. W. F. Paddock, had been the first to give his name as an active sympathizer with Armenia in this city, and that many of his parishioners were about to follow in his footsteps. On Monday, 11th inst., Mr. Kiretchjian addressed the Clerical Brotherhood on the condition of the Christian Church in Armenia.

The Rev. John A. Goodfellow, rector of the church of the Good Shepherd, Kensington, preached his 23rd anniversary sermon on the night of the 1st Sunday in Lent, taking as his text I Cor. x: 31, last clause. Mr. Goodfellow took charge of the congregation when services were held in a hall. The first church, a wooden one, now used as a parish house, was built three months after he became rector; the other church being erected five years ago. During the past winter a pretty and commodious two-story brick annex was erected in the rear of the parish house, which cost $3,000. The entire value of the property of the parish is now $45,000. Statistics for the past year show receipts $5,727.53, an increase of over 30 per cent above the previous year. During his entire rectorship he has officiated at Baptisms, 1,349; confirmees, 457; marriages, 491; burials, 984.

The Home for the Homeless, at 708 Lombard st., has been the means of an extended work in one of the "slum" districts of the city. Its "Donation Day" occurs on the 27th of this month and should be well remembered. The president is Mrs. A. F. Lex; vice-president, Miss Mary Blackiston; secretary, Miss Margaret M. Miller; and treasurer, Miss Mary J. Barr, 2046 Pine street.

A conference of the committee of the Clerical Brotherhood on alleviating the condition of Trolley Car Motormen was held at St. Stephen's church, 10th street, above Chestnut. The Rev. Dr. G. Woolsey Hodge presided, and the Rev. Dr. S. D. McConnell acted as secretary. In addition to the Rev. Dr. W. N. McVickar, the Rev. J. N. Blanchard, and the Rev. Dr. J. A. Harris, the other members of the committee, there were present Thomas Martindale, President George Chance, of Typographical Union No. 2; Jules Rosendale, representing local assembly 6401, K. of L.; Dr. H. P. Leuf, Harry Sheldrake, of the International Association of Machinists, and a number of motormen. The committee think it would be unwise at this time to make known their plans.

On the morning of the 2nd Sunday in Lent, the Rev. John H. Converse, priest in charge of Grace church, made the announcement that the Rev. H. Richard Harris, of St. George's church, Brooklyn, had accepted the rectorship made vacant by the resignation of the Rev. Dr. Stone, and would assume charge of the parish on the 3rd Sunday after Easter, May 5th. Letters of congratulation from the Rev. Dr. Stone and Bishop Whitaker were also read, as well as the letter of acceptance from the Rev. Mr. Harris. He was rector of Calvary church, Brooklyn, four years, and has been in charge of St. George's in the same city nearly 10 years, raising it from a small mission chapel to its present foremost position, with 750 communicants. He recently delivered a course of lectures in the Cambridge Divinity School on "The Holy Spirit," where he was offered, but declined, the chair of Theology.

A bazar for the benefit of the French church of St. Sauveur has just closed, and the receipts therefrom were larger than anticipated. It was given under the auspices of the pupils of Miss Anabel's school for young ladies and the Daughters of the King. St. Sauveur is now more than ever dependent upon yearly benefits of this kind for current expenses in carrying on mission work among the French-speaking population, since the church has recently lost three generous contributors in the persons of Messrs. Alexander Brown, Lemuel Coffin, and the rector's warden, Mr. Geo. M. Coates. Moreover, provision must be made for an assistant in the mission work. There are about 10,000 French-speaking people in this city, 3,000 of whom are of French nationality. There is no "French quarter" as was the case 60 years or more ago, and these French people are scattered all over the city, making the mission work more difficult. The eminent lecturer, the Rev. W. Hudson Shaw, of Oxford, Eng., has been so favorably impressed with the work of this French mission that he has volunteered to give one of his very attractive lectures for its benefit. This will take place on April 8th, and the subject will be "Savonarola."

Chicago

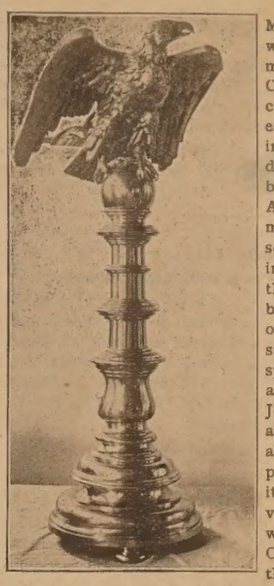
The next meeting of the Church Club of Chicago will be held on Thursday evening, March 28th, and will be in charge of the committee on penal institutions.

The Lent noon-day services in Central Music Hall were conducted last week by the Rev. Geo. D. Wright, of the cathedral. The Rev. W. J. Petrie, of the church of our Saviour, officiates during the present week.

On Thursday afternoon, March 14th, Mrs. O. V. S. Ward, diocesan president of the Woman's Auxiliary, gave a lecture before the ladies of St. Peter's parish upon India. During Mrs. Ward's trip around the world she made a special study of the mission work in the various countries which she visited, and the lectures which she is now giving before the different branches of the Woman's Auxiliary in the diocese, together with the curiosities and photographs shown, are most delightful and instructive, and serve to greatly increase the interest felt in foreign missions.

On Sunday morning, March 17th, the Bishop of Quincy visited St. Peter's church, Chicago, and confirmed a class of 52. The urgent necessity for the new church, to which the congregation is about to remove on Easter Sunday, was demonstrated by the crowded condition of the present building at this service, many being obliged to stand. In the afternoon Bishop Burgess confirmed a class of 59 at St. Ansgarius, and in the evening he preached and confirmed 28 at the church of Our Saviour. In addressing the newly confirmed he alluded very happily to St. Patrick as a true saint of the British Church, one in whom was no superstition but who was worthy of being held up to those present as one to be reverenced and followed as representing a pure Christianity. To the fact that they were confirmed in the holy season of Lent they might profitably remember that it was also on the birthday of this great saint and apostle and be thereby stimulated to follow in his footsteps.

The Rev. Prof. Hall, of the Western Theological Seminary, read his paper on "The historical position of the Episcopal Church" before a club of about a dozen Baptist ministers and professors of the Chicago University, on the 11th inst., at the Great Northern hotel. A desultory discussion followed. This is the second time Mr. Hall has read the paper before the Baptists and the third time he has read it publicly. It is published under the auspices of the Chicago Clericus by the Young Churchman Co.



The Joseph Kirkbride Milnor memorial lecturn was unveiled on Sunday morning, March 10th, at St. Chrysostom's church. The ceremony of unveiling was extremely simple, consisting of several appropriate dedicatory prayers offered by the rector, the Rev. T. A. Snively, at the commencement of the regular services, the covering having been removed before the congregation assembled. The lecturn consists of a massive brass pedestal, surrounded by a brass sphere, on which is poised an eagle—the symbol of St. John. The bird's wings are spread as if it were about to fly. The whole pose is extremely natural, it being the only unconventionalized lecturn eagle west of New York city. On the sphere is engraved the inscription:

To the glory of God and in loving memory of Joseph Kirkbride Milnor. Died May 15, 1892.

The lecturn is the gift of Lloyd Milnor, of this city, and his mother and sister, of Baltimore, Md. Its height, exclusive of the eagle, which is of heroic size, is six feet two inches. The bird, on whose wings and back rests the Bible, was exhibited at the World's Fair. We present herewith an illustration.

Diocesan News

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The work of Lent in this city is being well carried on, and the services are largely attended. At All Saints' cathedral a course of Sunday morning sermons, founded upon Ephesians iv; 25-32, are being preached by the dean, and special Friday evening services are held. At St. Peter's church, on Wednesday evenings, the rector is giving a series of addresses on "The Christian in his relation to the different circumstances and aspects of life: the Church, the home, business, social life, intellectual life, spiritual life." A very happy feature of the work here is the inauguration of half-hour noonday services on Fridays. Thus far they have been very successful, and addresses have been delivered by the Bishop, the dean, and the Rev. H. R. Freeman, of Troy. At St. Paul's, Trinity, and Holy Innocents', special sermons are being preached by visiting clergy, in addition to the regular services. At Holy Innocents' church a course of finely illustrated lectures on "The Holy Land," are being delivered, and, judging from the growing interest and attendance, are highly successful. At Grace church frequent Celebrations and two daily services keep the season always in the minds of the people.

On Tuesday, the 5th inst., the men's guild of the cathedral listened to an interesting and instructive lecture delivered by Mr. T. W. Holls on "The Eastern or Græco Roman Church."

Louisiana

Davis Sessums, D.D., Bishop

New Orleans.—The Church Training School for Deaconesses has just issued its prospectus. The faculty is to consist of the Rt. Rev. Davis Sessums, D D., president, Doctrine, Polity, Evidences; the Rev. Beverley Warner, warden, New Testament; the Rev. Frank I. Paradise, Old Testament; the Rev. H. H. Waters, M. A., Prayer Book; the Rev. John Percival, D.D., Modern Church History; the Rev. John W. Moore, Ancient Church History; Prof. James H. Dillard, M. A., Litt. D., Sociology; Dr. A. McShane, Hygiene, etc The government of the training school is for the present

rested in the bishop, faculty, and lay members of the Standing Committee of Louisiana, Mr. James McConnell, Mr. Gustaf R. Westfeldt, and Mr. Frank N. Butler. Courses of instruction covering the subjects above-named, will be given for a period of two years. It is expected the school will begin its work on the first Wednesday in November, the term to last from that time until the last Wednesday in May.

The Rev. Beverley Warner has been compelled to take a short leave of absence because of his illness. He is expected to return and resume his labors before Lent is over.

The rector of St. Anna's church, the Rev. E. W. Hunter, announces a special series of sermons on the Sundays, at 11 A. M., in Lent. March 3d, "The Church, its origin and perpetuation." March 10th, "Its introduction into England, free." March 17th, "Its enforced subjection to the Roman Church up to its freedom." March 24, "Its life after its restoration to freedom." April 7th, "Its difference from the Roman Church and the denominations."

The rector of St. Paul's parish, the Rev. Dr. Waters, has started a parish lending library, located in a room over the organ chamber.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

BRISTOL.—The boy choir of Trinity church, which for many years has enjoyed more than a local reputation for its excellent music, gave a beautiful rendering of Mendelssohn's oratorio, "Christus," on the evening of March 3rd. The choir is also to sing Stainer's "Crucifixion" (for the third consecutive year) on Palm Sunday. The rector, the Rev. W. R. Trotter, is also choir master.

Kansas

The Rt. Rev. Elisha Smith Thomas, S. T. D., Second Bishop of Kansas, fell at his post of duty on the evening of Saturday, March 9th. He was literally stricken on the field. While on a visitation at Ellsworth, where he preached his last sermon on the preceding Sunday night, he was attacked by a severe illness early Monday morning; he rallied, however, sufficiently to be taken back later in the day to St. John's College, Salina, a school of his own foundation and careful nurture. It was at Salina, also, that he held his last Confirmation and last celebrated the Holy Communion during the previous week. His illness proved to be a severe case of impaction of the bowels, which developed a long latent uraemic affection, with other serious complications; everything that skill, experience, or affection could suggest proved of no avail; after a week of painful suffering, marked by fluctuating hopes and fears, and alternating periods of coma and consciousness, the end came. Surrounded by many of his clergy and friends, with his wife, children, and brother by his side, he went to his rest at last as quietly as one who falls asleep, the committal prayer being offered by his son, the Rev. N. S. Thomas. He died full of years and honors, beloved, his eye not dim, nor his natural force abated.

After a short service in the college chapel, conducted by the chaplain of the school, the Rev. J. H. Lee, assisted by Chaplain Hill and Dean De Longy, the remains, escorted by the clergy and laity and the cadets of the school, were taken to the see city of Topeka, where the body lay in state at the episcopal residence on Tuesday afternoon and Wednesday morning, guarded by the clergy and cadets.

The obsequies were held on Wednesday, March 13, with the following services: A celebration of the Holy Communion at 6:30 A. M. in the chapel of the College of the Sisters of Bethany, Dean Millspaugh, celebrant; a High Celebration at 10 A. M. in the cathedral, Bishops Gilbert and Atwell officiating, assisted by the Rev. Messrs. John Bennett and Alfred Brown, of the diocese. The church was appropriately decorated and the Bishop's cathedral heavily draped with violet hangings. The flowers from the diocese and all parts of the country were most generous and beautiful, especially noted among them were an exquisite crozier, a miter, and a crown in white and violet hyacinths. The procession to escort the remains from the residence to the cathedral comprised the cadets, the visiting laymen from the diocese of Kansas and other dioceses, the bearers, and the cathedral vestry. After a short office at 12 o'clock noon, by Chaplain Hill, who bore the floral crozier in front of the remains, the procession returned to the cathedral, the students and faculty of Bethany having joined it. The casket, covered by a violet pall bearing a plain white cross, was preceded by the bishops, followed by the family, the clergy in reverse order (*seniores priores*), the choir, and the representative laymen, was borne into the church through the open ranks of the students of the colleges, the Rt. Rev. Dr. Spalding, Bishop of Colorado, reading the sentences. The chant, by Dean Millspaugh, of the cathedral, and his choir, was followed by the reading of the lesson by Dr. Beatty, president of the Standing Committee, and the hymn, "For all the Saints." The Creed and the prayers were said by the Rt. Rev. Dr. Tuttle, Bishop of Missouri, the hymn, "O Paradise," was followed by the committal by the Rt. Rev. Dr. Brooke, Bishop of Oklahoma, and Bishop Tuttle pronounced the benediction. The retrocessional hymn was, "There is a blessed home." The remains were left in the church under guard of the vestry and cadets until the clergy and congregation had assembled in the cathedral close, when they were removed from the church, carried through the ranks of the loved and the loving, standing still and silent in the drifting snow and bitter wind, and escorted by the faithful cadets and others were borne to the train.

There were present in the chancel the clergy of the diocese, the Rev. J. W. Colwell, of Colorado, late dean of the cathedral, the Rev. Dr. Lee, of Oklahoma, the Rev. Dr. Mann, and the Rev. Messrs. Talbot and Smith, of West Missouri; the Rev. Dr. Dobbin, representing Seabury mission, with which Bishop Thomas had been connected for many years; the Rev. Dr. Wright, representing St. Paul's parish, St. Paul, Minn., and Mr. Hardenburgh, warden of St. Mark's parish, Minneapolis, Minn., of both of which parishes Bishop Thomas was sometime rector. In addition to those officiating, Bishops Gilbert, Atwell, and Hale were vested in the chancel. Archdeacon Brady, of the diocese, acted as *ceremoniarius*, assisted by the Rev. Messrs. Miner and Barnes, and the simple arrangements were carried out with precision and without confusion or break of any kind.

MINUTE

The Rt. Rev. Elisha Smith Thomas, S. T. D., Second Bishop of Kansas, has entered upon the rest prepared for him by the great Bishop of souls. The clergy and laity of Kansas bow in humble submission because of the will of God and the happiness which is his. We sorrow because of the diocese of Kansas. The diocese loved him. Every individual priest, deacon, and layman, loved him as a shepherd, esteemed him as a scholar and theologian, respected him as a director in the temporal affairs of parishes and schools, valued him for a friendship offered without partiality, and admired him for his humility. Words are too poor to express our loss. We are in no mood for formal resolutions. We only cry God pity us and raise up another whose qualifications for the great responsibilities of our diocese may reach to some good degree those of the late universally beloved Bishop of Kansas, now numbered with the saints in glory everlasting.

A. BEATTY,
FRANK R. MILLSPAUGH,
CYRUS TOWNSEND BRADY,
C. P. SKINNER,
H. N. GLEASON.

Summoned to Topeka, in God's wise Providence, to conduct the funeral services of our brother, the late Bishop of Kansas, the admonition is heard that soon to one and another of us the same solemn call from earthly work and duty will come.

In gratitude to Almighty God for His grace vouchsafed and in loving memory of our late brother, who so used the grace as to develop a life of eminent usefulness in the Church militant, we ask leave to make record of this minute of brotherly appreciation.

Bishop Thomas was for near thirty four years a minister, and for nearly eight years a Bishop of this Church. Faithfulness was stamped on all his work. For twenty-five years that work was in Minnesota, where he was identified with the earlier and later development of the Faribault system of schools. He was rector successively of two of the largest parishes, and president of the Standing Committee of the diocese, and was often sent as one of its deputies to the General Convention. Nor was his influence confined to the ecclesiastical field, but he was recognized as one of the foremost citizens of the State.

In Kansas multiplied voices could tell of the wholesomeness and excellence of his leadership. That excellence was the outgrowth of depth of faith, was an exalted, spiritualized commonsense, holding every part of the work well in hand, knowing and being interested in all that was done or to be done in its every detail, but never meddlesome or obtrusive in the affairs entrusted to others. When he trusted work to a man he trusted the man, at the same time that a ready sympathy and an unfailing interest made him careful to know and quick to help on all that others were doing. There was never a more painstaking bishop, and never one who inspired greater loyalty in his clergy, schools, parishes, and mission fields, the benefit of which coming years will more and more demonstrate.

In the House of Bishops he commanded the esteem and won the affection of all his brethren. In holding up the hands for two years of the venerated first Bishop of Kansas, as his assistant his efficient co-operation moved ever on the lines of filial love. A man, firm, true, kindly; a bishop, wise, assiduous, unselfish, devoted, has been called away in the very harness of active duty to peaceful rest.

May God the Holy Ghost, the Comforter, be near to the sore need of his afflicted family and stricken diocese. Yet the memory of his faithful example may well call aloud to all who loved him and served with him:—Faint not, be of good courage, trust God, go forward, work on!

DANIEL S. TUTTLE,
M. N. GILBERT, Committee.
F. K. BROOKE.

The vacant places in the diocese are all being filled before Lent, and much aggressive work is being undertaken. Pittsburg is fortunate in securing the services of the Rev. J. E. H. Leeds; Hutchinson is rejoicing over the acceptance by the Rev. Alfred Brown of an unanimous call tendered him by the vestry; Junction City continues its vigorous work under the ministrations of Chaplain Barry, of Fort Riley, who has agreed to give them one service a Sunday; the Rev. M. Sawyer has taken the promising mission of Kingman under his charge. This fills all the vacant places in the diocese except Arkansas City.

The archdeacon has just closed a parochial Mission at Sedan. At Lebo the Church people have procured, and fitted up in a very neat and appropriate manner, a guild house, which will materially assist the work in that growing field. The archdeacon reports the prospects there exceedingly fine. The magnificent church at Wichita is approaching completion. The excellent work of the rector, the Rev. J. H. Von Herrlich, in raising the money required to preserve and complete the property, has resulted in placing this most important parish on a firm foundation. Its prosperity seems now assured, and the people and rector are to be congratulated upon their new and brilliant prospects.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

ST. PAUL.—The Rev. E. Dray, rector of Emmanuel church, began with the first Wednesday in Lent, and will continue throughout the Lenten season, a series of carefully prepared lectures on definite Church teaching.

The Rev. C. Holmes, rector of the church of the Ascension, is delivering a course of lectures every Friday evening on Church history.

St. Paul's church, where Bishop Thomas was rector from 1878 to 1887, is heavily draped in mourning. The Rev. Dr. Wright, the present rector, preached a memorial sermon Sunday morning, March 10th.

Massachusetts

William Lawrence, S.T.D., Bishop

The parishioners of the church of the Incarnation, Lynn, have already collected $86 for the building of a parish house.

The rector of Grace church, New Bedford, is giving a series of addresses on the topic, "Questions asked of Jesus and his answers to them," on Wednesday evenings. On Fridays at noon ten-minute addresses are made upon the Litany and some of its petitions. On Saturday evening at 8 in Grace House, addresses are made to communicants preparatory to a reception of the Holy Communion.

From Jan. 15 to Feb. 20, $5,222.65 were contributed to the City Board of Missions.

BOSTON.—The Rev. Dr. Donald, rector of Trinity church, has begun a series of six lectures on "The expansion of religion," before the Lowell Institute. In consideration of the courtesies shown by him towards the workingmen engaged in making improvements upon Trinity church, Dr. Donald has been presented by them with a gold mounted cane.

Before a meeting of the Indian Industrial League in the parlor of the Bellevue, Miss Sybil Carter made an address, in which she strenuously urged the right of the Indians to have work, as all their natural means of subsistence had vanished. After referring to her work among the Indians at Birch Cooley, Minn., she spoke of a plan by which a settlement of about 1,000 Indians at Mendota may be taken care of. She desires to put up some small houses, where lace-making may be carried on, and to establish a laundry which would be well patronized by the citizens of St. Paul. At the close of the meeting two ladies subscribed a sum necessary to erect one of the houses needed. The Rev. Edward Abbott, D. D., presided.

At St. John the Evangelist, the Stations of the Cross are made every Wednesday at 4:30 P. M. This service is intended especially for children.

At St. Augustine's church there are Lenten services every evening except Saturday, at 7:30, with short addresses. A course of sermons is being preached on Wednesday evenings by the Rev. F. Kettle from England.

The Rev. Thomas W. Nickerson, Jr., son of the clergyman who has charge of Christ church, Rockdale, has accepted the rectorship of the church of the Messiah. His duties will begin Sept. 1. In the meantime, the Rev. George S. Richards, who has faithfully and wisely conducted the affairs of the parish for some time past, will continue minister in charge.

A children's laundry has been in active operation for over a year in St. Stephen's parish, all the children who attend are members of the Sunday school, and the project has been very successful.

From a most interesting and timely publication, setting forth the work of the Diocesan Board of Missions, we take the following: In the archdeaconry of Boston $4,500 is expected to be raised, with no expenditures, for this part of the work is in charge of the City Board of Missions. In the archdeaconry of Lowell, $2,600 will be raised, and $2,970 expended. In New Bedford archdeaconry $2,000 will be raised, and $3,800 expended. In the archdeaconry of Worcester $750 will be raised and $2,600 expended, and Springfield will raise $2,150 and expend $2,720. The diocesan board is already $7,384.48 in debt.

The Rev. C. N. Field, who has become interested in the abolishing of dark cells for prisoners, made an admirable plea at the State House, March 7, for legislation upon this

issue,and doubtless a change in the law will soon be made. The Rev. Messrs. A. E. George,W. B. Frisby,and R. Kidner gave substantially the same evidence.

EAST BOSTON.—The Sunday school at St. Mary's now numbers 250 scholars. The infant class has been placed in charge of a public kindergarten teacher. The sewing school is conducted every Saturday afternoon and fills Trinity Hall.

SOUTH BOSTON.—Mr. Henry W. Nelson, senior warden of St. Matthew's church, has given to the city Board of Missions $1,000 to be put into a memorial for perpetuating the name of the late Dr. E. M. P. Wells, for a long time city missionary.

Maryland

William Paret, D.D., LL.D., Bishop

REISTERSTOWN.—The Rev. Thomas J. Wyatt, aged 77 years, died from a general decay of the vital powers, on Wednesday, March 13th, at his home. He had been an invalid for several years, and engaged unostentatiously in Church work in Reisterstown. Mr. Wyatt was the son of the Rev. Wm. E. Wyatt, D. D., who was for 50 years rector of old St. Paul's church, Baltimore, and who died in 1864. He was born in the old rectory on East Baltimore st.,which has been changed to Harugari Hall. He received his theological education at the General Theological Seminary,New York, and entered the ministry as assistant to his father at old St. Paul's. He subsequently was rector of churches at Havre de Grace, Cambridge, Sykesville, St. Mary's county, and near Reisterstown.

BALTIMORE.—The Rev. Carroll E. Harding has completed two years as rector of the church of Our Saviour. Over sixty persons have been confirmed and over eighty persons have been added to the list of communicants. The $1,800 indebtedness has been paid and about $500 have been expended for improvements. A Ministering Children's League, Boys' Brigade, and an Altar Guild have been formed and also branches of the Brotherhood of St. Andrew and Daughters of the King.

The Rev. George A. Leakin, who was for 44 years rector of Trinity church, celebrated the 50th anniversary of his ordination to the priesthood on Sunday, March 10th. He assisted the present rector of Trinity church, the Rev. Julius E. Grammer, D. D., and made an address, referring feelingly to his long ministry and expressing his gratitude at the restoration of old Trinity under the rectorship of Dr. Grammer. At the conclusion of the service a number of members of the congregation heartily congratulated Mr. Leakin and wished him many years of life and usefulness in the Church.

Bishop Paret administered the rite of Confirmation to a class of 36 persons at St. George's church, on March 11th.

The Rev. C. Ernest Smith has completed his third year as rector of the church of St. Michael and All Angels. At the morning service, Sunday, March 10th, he referred in his sermon to the special needs of the Church. The work is hindered by uncompleted school and parish buildings, and he asked that an effort be made to raise $25,000 to carry out the architect's plans in these buildings. During the three years' rectorship there have been 120 Baptisms, 172 Confirmations, 41 marriages, and 59 burials; 280 persons have been added to the list of communicants, the Sunday school teachers have increased from 20 to 43, and the Sunday school children from 200 to 376. The sum of $40,000 has been raised, and, at present, $3,000 is on hand. This was all the more satisfactory, Mr. Smith said, because three years ago there was an indebtedness of $8,197.52, of which $3.770 was incurred for current expenses,and there was only $2,314 with which to meet the debt. A good work has been done by Mr. Smith both here and in previous fields of labor.

GEORGETOWN, D. C.—On Sunday afternoon, March 10th, Bishop Paret, assisted by the rector, the Rev. Albert R. Stuart, D. D., confirmed a class of 21 persons. The Bishop announced that he intended to address a few words to the class and congregation, but found that he was not equal to the task, this being the first service he had been able to conduct for 16 days. At night he confirmed a class at St. Mary's chapel.

WASHINGTON, D. C.—Dr. J. Macbride Sterrett, of the Columbian University, began a series of lectures March 6th, in the Sunday School room of the church of the Epiphany, the Rev. Randolph H. McKim, D. D., rector; they will be on the general subject of Christian Ethics.

A deed of the church property at the northwest corner of 22nd st. and Virginia ave., N. W., was recorded Tuesday, March 12th, from the vestry of St. John's parish to the vestry of the parish of St. Michael and All Angels', for a consideration of $1. The deed stipulates that the seats in the church shall always be free and that sittings must always be provided for the children of St. John's Orphanage.

LONG GREEN.—The committee appointed to obtain consent for the erection of All Hallow's church have sent an application to Bishop Paret to be presented to the diocesan convention, which will meet in May. The congregation has an option upon a site for the building, containing four acres of ground, situated about a quarter of a mile east of the Falls road. A large proportion of the money necessary for construction has been raised. It has been decided to erect the church within the bounds of St. Paul's parish, to which, it is understood, there is no objection.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

BISHOP'S APPOINTMENTS

APRIL

2. P. M., Cortland.
3. A. M., Homer; evening, McLean.
5. P. M., Cazenovia.
7. Oswego, Christ church and Evangelist.
10. P. M. St. Peter's, Auburn.
14. Syracuse: A. M., St. James'; evening, St. John's.
16. Utica: P. M., 5 o'clock,Trinity; evening, St. Luke's.
18. P. M., Camden. 19. A. M., Lacona.
21. Syracuse: A. M..St. Paul's;evening, St. Luke's.
28. P. M., Moravia.
24. P. M., Seneca Falls; evening, Willowdale.
25. A. M., Willard; evening, Romulus.
27. P. M., 5 o'clock, Grace, Utica; evening, New Hartford.
28. Utica: A. M , Calvary; evening, St. Andrew's.

MAY

Greene, Oxford, McDonough, Norwich, Sherburne, New Berlin, Waterville, Earlville, Oriskany Falls, Port Leyden, Constableville, Copenhagen, Lowville, Watertown, 2, Dexter, Brownville, Sackett's Harbor, Trumansburgh, Van Etten; Calvary Syracuse.

Mr. Thomas D. Green, for a number of years member of the Standing Committee, and a prominent member of St. Paul's church, Syracuse, died at his home on March 7th. The funeral services were held in St. Paul's church, Sunday afternoon, March 10th.

The members of Grace church, Utica, enjoyed a Quiet Day, March 12th.

A diocesan conference, appointed by the Bishop, was held in St. John's church, Ithaca, the Rev. S. H. Synnott, rector, Feb. 20th and 21st. Thirty clergymen were present, and a number of students from St. Andrews' Divinity school, Syracuse. The conference was opened Wednesday afternoon at 3 o'clock, the Bishop conducting a short service. Sessions were held, with opening and closing devotions, that evening, and on the morning and afternoon of the following day. The following papers and addresses were presented: "The devotional element in the ministry," by the Rev. George G. Perrine; "How is the cross borne in the modern ministry of the Church," by the Rev. Charles H. Tindell; "A sympathetic ministry," by the Rev. Wm. B. Coleman, Jr.; "The culture of reverence," by the Rev. F. N. Westcott; "The keeping of Sunday," (extempore address) by the Rev. George H. McKnight, D.D ; "Does progress in civilization owe most to intellectual or moral factors?" by the Rev. John T. Rose; "Divorce," by the Rev. Wm. H. Casey; "The office and the man in orders," by the Rev. W. E. Wright; "Instruction in preaching," by the Rev. J. H. LaRoche; "Devotional literature" by the Bishop of the diocese; "Social classes and the Christian brotherhood," by the Rev. Wm. H. Casey; "Guilds and other societies in parishes," by the Rev. Philip N. Meade. The addresses were stimulating and helpful and the conference was pronounced a distinct success.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

LINCOLN.—On St. Matthias' Day the congregation of Holy Trinity parish celebrated the seventh anniversary of the rectorship of the Rev. John Hewitt and the completion of his 25th year as a priest in the Church of God. The occasion was marked by unusually large attendance upon the Holy Communion at eight o'clock, and upon the second service at 10:30. At the close of the latter service Chancellor Canfield,of the State University, made a complimentary and congratulatory address to the rector. The offerings at this service, for diocesan missions, amounted to $110. In six years the number of actual communicants in the parish has increased from 105 to 306, notwithstanding the removal from the parish of 146. The total amount of contributions exceeds $71,000, including about $30,000 expended for a new church building, on which considerable indebtedness remains. A Church boarding school for boys, of which Mr. Hewitt is rector, has been established, the buildings for which cost about $65,000 The services of the Church are maintained at three different points in the city: at the parish church near the centre; at St. Andrew's chapel one mile south, and at the school three miles north of the parish church. The floating character of the population is a great hindrance to the satisfactory growth of the Church, to say nothing of the overshadowing influence of the denominations, four of which have large and flourishing educational institutions there. The presence of nearly 3,000 students from all parts of the Mississippi and Missouri valleys in attendance upon nine different colleges there, indicates the importance of the parish as a centre of operations for Church work. A large number of drouth sufferers have come to the city this winter, the care of whom severely taxes the resources of the people.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

A Quiet Day for the clergy was held a few days before the beginning of Lent, at Bishopstead, and was conducted by Bishop Coleman. It was well attended, both by the clergy of the diocese and by others from neigboring dioceses.

On Quinquagesima Sunday, the 50th anniversary of the consecration of St. Thomas's church, Newark,was duly celebrated. The Bishop preached, and the senior warden, Mr. S. M. Curtis, read a historical sketch. The parish is at present vacant, owing to the recent removal of the Rev. Geo. M. Bond to Dover.

Under the auspices of the Brotherhood of St. Andrew, a series of noon-day services for business men are being held in St. Andrew's church, Wilmington. The first address was delivered by the Bishop of Pennsylvania. Among other preachers are the Bishops of Delaware and Easton, the Rev. Drs. Bodine, McVickar, and L. Bradley.

The Bishop lately visited Christ church, Milford, and confirmed six persons.

A Quiet Day for the women of the diocese is to be conducted on the 27th inst. in Wilmington, by the Rev. Dr. Bradley, of New York.

The Rev. Dr. Bodine preached to about 100 business men in St. Andrew's church, Wilmington, on March 8th.

The annual report of St. Michael's Day Nursery and Hospital for babies is a welcome evidence of Churchly charity.

Sister Margaret, of the Order of the Holy Rood, living in the Church House, presented to the diocese for her residence, is an active worker in more than one of the city parishes.

Newark

Thomas Alfred Starkey, D. D., Bishop

The rendering of Sir John Stainer's "The Crucifixion," for the first time in the Oranges, in Christ church, on the evening of Ash Wednesday, was a great success. The excellent choir of 30 boys and 11 men fairly excelled its previous work. The breaking down of the organ motor in the midst of the performance served only to bring out in a strong light the careful training of the choir, for there was no unpleasant break in the rendering. A congregation that taxed the capacity of the building listened attentively through the entire performance. The Cantata will be repeated on the evening of Good Friday.

MORRISTOWN.—A feature of Lenten services at St. Peter's church will be a series of Sunday night sermons by the Rev. Father Huntington, of the Order of the Holy Cross.

Connecticut

John Williams, D. D., LL.D., Bishop

The annual meeting of the Woman's Auxiliary of Litchfield county was held in St. James' parish, Winsted, on Wednesday, Jan 30th. The Holy Communion was celebrated at the 10:30 service. Addresses were made by the Rev. E. L. Sanford, who spoke on missions in Nebraska, and the Rev. Jules Prevost, who spoke on the missionary work in Alaska, and Archdeacon Joyner, on the work among the colored people in South Carolina. Lunch was served by the women of the parish in the basement of the church.

The Rev. Dr. Samuel Fuller, whose death we recorded last week, was ordained by Bishop Hobart in July, 1827. In 1828 he became rector of a church in Saco, Me. In the fall he was made tutor in Trinity college, the first in the college. In 1830 he was appointed rector of the first church in Providence, R. I. In 1831 he was editor of *The Watchman* of Hartford. In 1832 he was made rector of St. Michael's church, Litchfield, and remained with that church until 1837, when he became rector of Christ church, of Andover, Mass. In 1843 he was made professor at Kenyon college at Gambier, Ohio. In 1844 he was made president of Kenyon college. His health failing in the West, he returned to the East, and in 1845 he again became rector of St. Michael's church, at Litchfield. In 1849 he again became rector of Christ church, Andover. In 1859 he was made professor of literature and interpretation of the Holy Scriptures in Berkeley Divinity school, of Middletown, where he was in active service until 1883, when he was made professor *emeritus*.

KENT.—The Daughters of the King held their second annual meeting at St. Andrew's rectory, on Thursday, March 7th. The president, Mrs. W. F. Bielby, wife of the rector, invited the society to take tea at the rectory. Work for the children in an orphanage at Rockland, Me., was provided for the afternoon and evening. After tea the usual devotional exercises were held, the business transacted, and reports of the year's work read; during the past year $75 have been raised and expended for church purposes. The society is in a prosperous condition. The old officers were re-elected, president, Mrs. W. F. Bielby; vice-president, Mrs. Jane Ingersoll; secretary, Mrs. H. E. Wildman; treasurer, Miss A W. Knopp. The mite society has given a sociable and raised upward of $40 for Church purposes.

The Living Church

Chicago, March 23, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new subscriber for a year.

The Tablet, a leading Roman Catholic paper in England, has commenced a series of articles on Anglican Orders. It declares that "every Catholic holds that the English Church lapsed into manifest heresy, and was thus cut off from the Catholic Church and the Apostolic see in the sixteenth century, just as every schismatical and heretical body had been cut off in the foregoing centuries." *The Church Review* thereupon asks for a list of the heresies formally taught by the Church of England. A list might also be made of those taught by the Church of Rome. A satisfactory definition of heresy is also desirable, and the following is offered as a contribution toward it: "It is a mark of heresy to require souls to accept as necessary to salvation certain opinions which never were held to be *de fide*, and were never held by all, at all times, everywhere." As regards the "cutting off" of the Church of England, this must have been either by her own action, and in this case proof may be required as to when and where this action took place, or else it must have been by the Pope and his adherents, in which case the question remains whether this was the same thing as the "Catholic Church" separating from the Church or England. This, of course, is an event which never took place.

Dr. Seabury's Ecclesiastical Polity*

Dr. Seabury's "Ecclesiastical Polity" is an important work and its appearance is very opportune, as the author deals not only with the general principles of ecclesiastical polity, but also devotes a large portion of his space to the consideration of the Constitution of the American Church. His explanation of the growth and development of the American system, and his defense of the principles involved, are perhaps more thorough and complete than anything which has yet appeared. While it would be going too far to say that every position which the author maintains is beyond criticism, it remains true that no student of our Constitution can afford to neglect this able treatise. The mastery of its contents will serve to dispel many misapprehensions, and to render impossible some well-known theories which have been ventilated without due regard to the facts which must be taken into account.

The work is put in the form of twenty-three propositions, of which it may be said that the first eighteen or nineteen relate to fundamental principles, while the last two or three have directly in view modern conditions, especially those of the American Church. This division is not, of course, absolute, because it is apparent throughout that the author's aim is a practical one, and that he intends to defend the American system upon Catholic principles. The last five propositions occupy 145 pages out of a total of 267, and the last four are distinctly occupied with the American Constitution. In the early part of the book, after dealing briefly but lucidly with the basis of human government and its three departments, the Family, the Church, and the State, the fifth proposition is devoted to a discussion of the relations of Church and State. The jurisdictions are shown to be partly concurrent, partly complementary. We do not think we have ever seen these two points so clearly expressed as in the section beginning on page 36, though it seems to us a defective statement to say that while "the State appeals to the fear of temporal penalties, the Church appeals to motives arising from the love of God and man, and the hope of eternal blessedness." The Church also appeals to the fear of penalties, eternal, not temporal. It is a curious illustration of the unconscious effect of "the spirit of the age" upon one who would be far from assenting to the teachings of Universalism.

The Church dates its origin from the promise of the Redeemer, and is indefectible; its proper marks are clearly defined; the question whether any society is a "church" is not to be determined on grounds of courtesy but of fact. The Church is by divine appointment a visible society, and hence is supplied with a visible ministry entrusted with powers correspondent to those exercised by Christ during His own earthly ministry.

We are somewhat disappointed in the author's remarks on pp. 93–95 upon the essential nature of the Church, where he appears to reject what he calls, properly enough, the "mystical" idea, that is the idea that the Church is in a real sense, however inscrutable, the Body of Christ, and not merely so called as being a society through which individuals may become united with Christ. In fact, there seems to us to be a tinge of Calvinism in this which comes out still more in the use of the sacramental analogy, which can only be applicable on the theory that the Holy Communion is only a means whereby grace is given, but does not possess that grace as its "inward part." As to infallibility, we do not see how it is either "fanciful or destructive of the principles of the constitutional order of the Church." It seems to us that, properly understood, the gift of infallibility in matters of faith necessary to salvation is bound up with the fact of a supernatural revelation. The Church is the repository of mysteries in her capacity of dispenser of truth as well as in that of dispenser of sacraments.

The article on "Jurisdiction" is admirable, and makes the necessary distinction and definitions much more clear than is usual in treatises of this kind. It also contains a practical application of the principles involved in the status of the Church in this country and its relation to the Church of Rome. The author says that the crucial point here lies back of superficial questions and involves the right to exercise the power of order at all. The Roman mission, he says, has been repudiated by the Anglican side, not only on the ground of intrusion, but on the much broader ground that the Roman authority imposes sinful terms of communion. He admits that, until of late years, the Anglican ministry has acted on the defensive, that is, such has been its attitude for 300 years. We suppose he would agree with us, that before that policy is changed for an aggressive advance into Roman Catholic countries, there ought to be some kind of formal synodical action, laying down the principles to be henceforth adopted, and calling upon the Roman Church to correct its errors. A mere guerrilla warfare, an irregular and unannounced incursion into foreign soil, is an unworthy and undignified method for a branch of the Apostolic Church to pursue, as it is equally unworthy to tolerate and allow fillibustering expeditions which she does not openly sanction, and afterwards permit herself to be co-erced into lending her official aid to give quasi-ecclesiastical form and permanence to such undertakings after they have achieved a certain degree of apparent success.

Under the head of the "Federal Idea," the author develops with considerable skill the theory of the primary independence of bishops, and that their federation is purely a matter of voluntary agreement. We confess that we are not altogether satisfied of the validity of this reasoning either on grounds of Scripture or of history. His argument, however, in favor of the thesis that the diocese is the unit of the ecclesiastical system is the strongest we have ever seen.

But the most interesting feature of the book is the section upon "The Civil Analogy." Here we have presented the subject of the adaptation of the Church to the conditions of organized society in the world around it, resulting in an outward constitution which varies in different countries and at different periods of the world's history; and this leads up to a very thorough treatment of the history and theory of the Constitution of the American Episcopal Church. For the purpose in view the history of the Church is divided into several periods; viz, the primative, the imperial, the monarchical, and republican, each of which is treated with rare perspicuity and force. In the section on the monarchical period we have a very useful account of the rise, history, and character of the English convocational system. But the author shows very clearly and convincingly that the analogy of the civil government had a more powerful influence in the formation of our ecclesiastical Constitution than any precedents derived from the English Church or any other source.

In several important points, the author touches upon questions which will probably be much discussed now that the revision of the Constitution is about to come before the Church. For instance, the question whether any kind of voluntary agreement embodied in a so-called Constitution can be said to constitute or construct the Church.

Another such question is concerned with the character of "Representation." Here Dr. Seabury enters upon the same ground covered by his masterly essay which in 1889 did so much to defeat the mischievous movement for "proportionate representation." His remarks upon the Constitution of the House of Bishops are peculiarly interesting. Holding, as he does, that the bishops sit in that House as representatives at once of their order and of the dioceses under their charge, that is, that it is as head of a diocese that each one deliberates and votes, and that this is the true theory of that House under our system, he is necessarily led to refer to certain anomalies which have in the course of time grown up, by which some dioceses are given double weight, and a special extra-diocesan organization is represented by a considerable number of bishops. Practical dangers which may possibly grow out of these anomalies have been pointed out by others, but Dr. Seabury is only concerned to point out that there is here "an accretion upon the ecclesiastical system not contemplated or provided for in its Constitution."

We repeat that the appearance of this book is opportune. The considerations advanced in it have doubtless already received the attention of the learned gentlemen of the Constitutional Commission, and they deserve to be studied by all who will be called upon to take part in the ratification of any proposed changes, and by all, both clergy and laity, who desire to be well informed upon matters of very vital importance which are destined to occupy the attention of the Church for some years to come.

*An Introduction to the Study of Ecclesiastical Polity. By Wm. Jones Seabury, Professor of Ecclesiasitcal Polity and Law in the General Theological Seminary. New York: Crothers & Kortz.

"I make not the least doubt in the world but the Church of England before the Reformation, and the Church of England after the Reformation, are as much the same Church, as a garden before it is weeded and after it is weeded is the same garden."—*Archbishop Bramhall.*

The Proposed Canons

The preliminary report of the Joint Commission on the Constitution and Canons has now been put before the Church. We have printed in full so much of it as relates to the Constitution. So far as the canons are concerned, it will suffice to give a general account of their character, and to indicate novel or striking features. The canons here presented are closely connected with the proposed Constitution, and in fact assume its existence and authority throughout. As a whole, therefore, they can hardly go into effect until the amended Constitution has first been adopted and ratified; that is, not before 1898.

This body of canons now set forth for examination and criticism preparatory to the action of the next General Convention ought, nevertheless, to be carefully studied by all who are interested in the welfare of the Church, and especially by those who shall be called to take part in legislation on these most important matters. These proposals, with whatever minor alterations the Commission may make before the meeting of the Convention in October, will at least form the starting point of a complete canonical revision. The work itself, we may say, appears to have been so carefully done that there seems little doubt that it will in the main be adopted.

The term "Title" has been rejected, and the canons are numbered continuously from beginning to end. They are, however, divided under six heads, relating respectively to Ordination, Regulations and Duties of the Ministry, Discipline, Worship, Organizations of the Church, and General Provisions. It is noticeable that while the old canons occupy 127 pages, the new ones embrace only 68, the pages and type being about the same in both. This is the result of simplification, studied carefulness of expression, the striking out of redundancies and repetitions, and the elimination of mere red tape.

The first subject is, as formerly, Ordination. With this is now classed the Consecration of Bishops, so that everything relating to the conferring of Holy Orders is brought together. The canons regulating postulants and candidates have been subjected to a new revision, notwithstanding the recent date of their adoption in the present form. For the most part the changes now proposed are commendable, as they are in the direction of simplicity. Perhaps the point which will first arrest attention, is the provision for shortening the time of candidateship. The rule in force since 1892 allows any bishop, with the consent of the Standing Committee, to admit at once to deacons' orders a sectarian minister who has been confirmed and can pass the canonical examinations, provided, however, that he shall remain a deacon one full year before ordination to the priesthood. The new provisions require such a person to be a candidate at least six months, and do not allow his ordination to the priesthood until he has been a deacon at least six months. This makes it possible for such a person to receive priests' orders in one year from the beginning of his candidacy. Further than this, the proposed canon seems to forbid the ordination to the priesthood of any deacon under six months—an intolerable hardship in the case of men placed in charge of isolated missions or parishes, out of reach of the sacraments.

Canon 10 provides, for the first time in the American Church, for the translation of a diocesan bishop. In every case such a bishop must have the consent of his own diocese, and the translation must be approved by two thirds of the House of Bishops. In Canon 11, Of Missionary Bishops, Section III. reads as follows: "The House of Bishops shall have power, at their discretion, to transfer a missionary bishop from one jurisdiction to another." This covers the case to which the attention of the Church has recently been called, in which the power of the bishops was disputed. Canon 12 is on the important subject of the consecration of bishops for foreign countries. It lays down some proper safeguards with reference to faith and worship. It occurs to us that, while the conditions proposed are good so far as they go, it would not be amiss to add some additional ones. It is wisely provided that no such bishop shall be ordained without the approval of a majority of the bishops duly convened as a House.

Beginning with Canon 13 and ending with Canon 21, the subject dealt with is: Regulations and Duties of the Ministry. The duties of bishops are first expounded; then the duties of "ministers," who may be either presbyters or deacons; then the duties of deacons; ministers ordained in foreign countries by our own bishops; ministers ordained by bishops not in communion with this Church; lay readers; and finally deaconesses, who thus have the honor of being classed with ministers.

We observe in Canon 15 that a vacant parish "may" seek the counsel of the bishop as to whom they may elect. This seems to mean that permission is given them to seek such counsel. Is it to be understood that this grants a privilege which did not exist before? Such permissive clauses, adding nothing, and signifying nothing, are, it seems to us, out of place in a code of laws. If the thing itself is desirable, let it be mandatory. The old provision directing that "the alms and contributions at the administration of the Holy Communion" shall be under the control of the minister of the parish, is altered to "alms and other offerings for the poor," without any reference to the Communion. This seems to be rendered necessary by the change of conditions since the old canon was passed.

Some malign influence appears to have been at work in the section on the duty of the minister in reference to episcopal visitations. The present canon reads: "It shall be the duty of ministers to prepare young persons and others for the holy ordinance of Confirmation." It is proposed to change this so as to read: "It shall be the duty of ministers to prepare young persons and others for the laying on of hands." In view of the tendency of late, even in high quarters, to disparage Confirmation, the significance of such a change can hardly be mistaken.

In Canon 17 is an interesting trace of recent controversies in the provision that a "minister" ordained abroad, as in England for example, before he is received into any diocese in this country, shall be required to promise in writing to submit himself in all things to the discipline of this Church, "without recourse to any foreign jurisdiction, secular or ecclesiastical." This innocent-looking requirement is doubtless intended to keep out priests who are members of religious orders. We suppose a corresponding pledge from native priests as to extra-canonical obligations might lead to embarrassment. It would be difficult to frame it in such wise as not to interfere with their allegiance to secret societies or to a possible domestic jurisdiction. By the use of the word "secular" it seems intended also to exclude all who do not become naturalized citizens of the United States, a point which has aroused much attention of late years.

In the Canon on Lay Readers (19), we find a provision of a kind which should hardly have place in a body of general canons, and in its form is open to serious criticism. "The lay reader," it is said, "may wear a cassock, and, in churches where the choir is vested, the dress of a chorister, but shall not wear a surplice nor any habit peculiar to the clergy." We had always supposed that "vested choirs" were "surpliced choirs" and consequently that "the dress of a chorister" was a surplice. When it is said, therefore, that a man may wear the dress of a chorister, but may not wear a surplice, we are puzzled to understand what the regulation means. It is curious that this is the only reference to dress in the entire body of canons.

Canon 21 deserves to be reproduced entire. It is entitled, "Of Unlawful Ministrations in the Congregation." It reads as follows: "No person shall be permitted to officiate or serve in any congregation of this Church, by preaching, or by performing any priestly, clerical, or ministerial act, without producing sufficient evidence of his being duly ordained to minister in this Church." In some points, it will be observed this is more explicit than the present canon. It is in line with the answers of the bishops a year ago to the question propounded to them in *The Independent*.

With number 22 begin the "Canons of Discipline." Canon 23 contains a list of offenses which render a bishop, priest, or deacon of this Church liable to presentment and trial. In this list the most important addition to the present catalogue, is that marked (C), "Failure to comply with the rubrics of the Book of Common Prayer, or introducing into divine service ceremonies or practices contrary to its doctrine." This seems to be very well expressed.

In Canon 28, "Of the abandonment of the Communion of this Church by presbyter or deacon," we observe that the word "degrade" continues to be used, notwithstanding the pathetic appeals on this subject to which the members of the last General Convention had the privilege of listening. Those appeals appeared to be merely sentimental, they were, in fact, attacks upon the doctrine of Holy Order. But we are not quite sure that the distinction made in Canon 31, 'On Sentences," between deposition and degradation is well-grounded; viz., that while they are equivalent in effect, the latter "is only applicable to cases of moral turpitude or heretical pravity." We had supposed that it simply meant to remove from a grade or rank.

Canon 33 makes a new provision, viz., for Appeals to the House of Bishops in questions of doctrine, from the decisions of a provincial court, or, where there is no Province, a diocesan court. This is of great importance. Under the present arrangements there is no possible way in which a question of doctrine can be satisfactorily adjudicated.

The Canons of Worship include those on the Standard Bible, the Standard Prayer Book, the use of the Prayer Book, the celebration of Sundays, music, and the consecration of churches. Under that on the use of the Book of Common Prayer, number 38, the following rule is included: "All the ministers shall say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or other urgent cause." This revives explicitly the law of the Church of England, already implicitly involved in the very title of the offices themselves and in the directions for reading the Psalter and the lessons of Holy Scripture.

Under the title, "Canons of the Organizations of this Church," the provision which will attract general attention is Canon 44, of Provinces. According to this, the Church is to be distributed under provinces, but the commission has found it a problem too difficult for their wisdom to determine the bounds of such provinces. Each province is to have a primate elected by the bishops out of their own number. There is to be a provincial synod with clerical and lay representatives. The synod may legislate subject to the ratification of each diocese in the province, and among other things "may" provide for a uniform mode of trying presbyters and deacons. It is to be observed that the Constitution, which we printed last week, provides that "every province must include not less than five contiguous dioceses." Evidently much yet remains to be done before a provincial system can be made really effective. There is a joint commission on this very subject, which may be expected to contribute materially to the solution of the difficult problems which present themselves in launching a system of things which cuts across established precedents and traditional methods in so many ways.

Canon 46, on "Parishes and Congregations," makes extended provision for the formation of congregations in foreign countries, and the method of their government. The subject is important, but we have no space to dwell upon it further. Other organizations are described in the following canons, of which the most important is the Constitution of the Domestic and Foreign Missionary Society. The most noticeable change is that which reduces the board of managers, from fifteen bishops, fifteen presbyters, and fifteen laymen, forty-five in all, to ten of each order, or thirty in all.

The remaining canons embraced in the report appear to present no points of special interest.

We are glad to learn from a "note" at the close of the report that the commission has been unable to arrive at any agreement in respect to the proposed Canon "Of Suffragan Bishops," which was referred to it by the House of Bishops. It is to be feared, however, that we have not yet heard the last of this scheme for resuscitating a class of secondary bishops, which though made to serve a certain purpose as make-shifts under the peculiar conditions of the Church of England, were long ago found too anomalous and troublesome to be continued in the Church at large.

We observe with satisfaction that the celebrated Canon on Ritual is by this report consigned to well-merited oblivion. It was an unfortunate attempt to regulate by canon a class of things which under our fundamental law cannot be dealt with in that summary way. All that is needful is covered by the statement already quoted from the list of offenses for which a clergyman may be tried; viz., violation of the rubrics and the introduction of ceremonies or practices contrary to the doctrine of the Prayer Book.

There can be no question that the body of canons here proposed are a great improvement upon those now in force, in clearness of expression and logical arrangement, as well as in many points of substantial importance. At the same time, the several new features, which represent quite radical departures from present conditions and time-honored rules and methods, must necessarily provoke much discussion. For ourselves, we are inclined to regard as highly desirable most of the suggested changes and all the more important additions affecting the ecclesiastical system in general.

Five Minute Talks

BY CLINTON LOCKE

IV

There are other "outward points" to Lent besides the different kinds of fasting. There is "church going." I know very well this may be made, and often is made, a purely outward thing. People go to church from a variety of motives: Because it is respectable to do so, though I assure you, you can be highly respectable and respected in these days, and never darken a church door, there are any number of families of very high position who attend no place of worship, the more shame to them; because you think it an example you ought to set, churches and religion are excellent police agents, city life would not be feasible without them, and while you do not yourself believe in them, yet for the sake of others you must help keep them up, and have a pew and sit in it; because your wife makes you go, she gives you no rest unless you go to church sometimes, and you have to do it, to keep peace in the family; because you cannot shake off the habit of your childhood and your father's way of life, you do not feel comfortable unless you go more or less to church, although it means very little to you; because the music is very superior, and the sermon a fine intellectual effort, and you meet people and see clothes. All these reasons influence more or less the church-going of many, but I will assume that you believe the public worship of your God and Saviour to be not only your duty but your delight. You love the house of God, and once on Sunday you are to be found there, weather and all other things being equal. Now, I grant that the Church has always considered the "obligations" of Sunday fulfilled by an attendance on the principal service of the Lord's Day, especially if it be a Holy Communion. I also know full well that very many good Christians must take some time on Sunday for a little rest and quiet pleasure, for they cannot command any other time. I hold no ultra-puritanic views about keeping Sunday. But now comes a time when a Christian man wants to do more than his mere "obligation," when he ought to be willing to abridge his Sunday pleasures somewhat for the sake of self-discipline. Resolve then during this season of Lent that you will be present in the sanctuary more frequently than at other times, and that you will persevere in overcoming the greatest difficulties that you may do so. The sacrifice of a pleasant evening with your family and friends, the going out, will brace you up, will do your soul good, to say nothing of the service in which you will engage, and the earnest words you may hear. Renounce for Lent your inestimable privilege of criticising what you hear. We know of course that you pay the preacher, and therefore have a right to pull him to pieces, but if you will forego that pearl of great price during Lent you will have made spiritual progress.

In Lent there are not only Sunday services, but week-day ones. In any parish of much size there are daily ones. Now I have tried all sorts of hours and all arrangements of services, and I have never hit on one which suited everybody. The rector generally selects the hour which will suit the greatest number. Men in this western country are not generally men of leisure. They cannot leave their offices and stores in business hours, especially if they are employes and engaged for certain hours. It would not be honest to do so. The only week services they can generally attend are evening services, and yet how few of them even do that. Probably out of three hundred male communicants in a large parish, about twenty or thirty will be found at any one evening service, and during the whole of Lent perhaps half of them will have appeared more than once. Now can you not, individually, show a better example? Do you not need the prayers, the exhortations, the stirring up of the soul, which come with Lent and form the back bone of Lenten services? Even at the afternoon services many men, and certainly many more women, could be present by a little exertion. I have known much occupied business men very regular at a late afternoon service. They wanted to come, and by a good deal of exertion and extra work they accomplished it and felt the blessed comfort of it. There is one Lent privilege which all of us ought to prize much more than we do, and that is the opportunity more frequently to receive the Holy Communion. If this be the greatest blessing ever vouchsafed the soul, and the chiefest means of grace, surely no chance of having it ought to be missed. When I was a boy you could not commune more than once a month, and in some parishes, not more than once in two months, for frequent Celebrations were unknown, and the pioneers in weekly Communions were called semi-papists, and all other pretty names. Now in almost all churches there is at least an early Communion on Sunday. Carefully prepared for, there is no act of worship which will be found more precious, fuller of spiritual comfort, more peaceful, more uplifting. Try it this Lent, and prove my words.

Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE IV.

Suffered under Pontius Pilate, was crucified, dead, and buried.

15—CHRIST DIED ACCORDING TO HIS HUMAN, NOT ACCORDING TO HIS DIVINE, NATURE

As it is necessary for a Christian to believe the Incarnation of the Son of God, so it is necessary to believe His Passion and Death; for, as Gregory says, it would have profited us nothing to be born unless we had been redeemed. But this, that Christ died for us, is so hard to be understood that our mind can scarcely conceive it; nay, it cannot possibly conceive it. And so the Apostle says, after the Prophet Habbakuk, "I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you," Acts xiii: 4. For so great is the grace of God and His love towards us, that He has done for us more than we can understand. We should not believe, however, that Christ so submitted Himself to death that His divine nature died, but that the human nature in him died. For he died not according to His Godhead, but according to His manhood; and this is illustrated in three ways:

1. By what takes place in ourselves; for it is evident that when a man dies, in the separation of the soul from the body, the soul does not die, but the body only, or flesh. And so in the death of Christ, the divine nature did not die, but the human nature.

2. But if the Jews did not kill the divine nature, it would seem that they sinned no more than if they had killed any other man. To this we reply that, supposing a king were clad in a vesture, any one casting defilement upon that vesture would be as guilty as if he had cast it on the king himself. So the Jews, though they could not kill the Godhead, yet killing the human nature assumed by Christ, are punished just as if they had killed the divine nature itself.

3. And, as was said above, the Son of God is the Word of God, and the Word of God was incarnate, as the word of a king is written on parchment. If then any one tears the king's parchment, it is all one as though he had torn the word of the king. And so the sin of the Jews is regarded as though they had slain the Word of God.

16—EVILS TO WHICH WE ARE SUBJECTED BY SIN, AND WHICH CHRIST BY HIS PASSION HAS DONE AWAY

But what necessity was there that the Word of God should suffer for us? A great necessity, which can be stated as twofold; one, for a remedy against sins, the other, for an example to us in our actions. For a remedy indeed, because against all the evils to which we are subject by sin, we find a remedy in the Passion of Christ; and these evils are five.

1. Defilement; for when a man sins he degrades his soul, because, as virtue is the beauty of the soul, so is sin its defilement. But this the Passion of Christ does away, for Christ by His Passion has made a laver in His blood in which to cleanse sinners. "He hath washed us from our sins in His own blood," Rev. i: 5. The soul is washed in the blood of Christ in Baptism, because from the blood of Christ this has its regenerating power; and so when any baptized person defiles himself by sin, he does despite to Christ, and his sin is worse than before his Baptism. "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing?" Heb. x: 28.

2. We are subject to the wrath of God; for, as a carnal man loves carnal beauty, so does God love that which is spiritual, which is beauty of soul. When, therefore, the soul is defiled by sin, God is offended. He is angry with the wicked. "The sinner and his sin are hateful to God," Wis. xiv: 9. But the Passion of Christ does away this, since He has made satisfaction to God the Father for sin, for which man himself could not make satisfaction; and His love and obedience were greater than the sin and disobedience of the first man. "While we were enemies, we were reconciled to God by the death of His Son," Rom. v: 10.

3. We are made subject to infirmity. For a man thinks that he can sin once and then be able to refrain from sinning; but it falls out quite otherwise; for by his first sin he is enfeebled and made more prone to sin, sin gets more and more dominion over him, and the man, as far as in him is, puts himself into such a condition, like one who has cast himself into a pit, that he cannot rise unless by the help of God. So it was that, after man sinned, our nature was enfeebled and corrupted, and then it became more prone to sin. But Christ lessens this infirmity and feebleness, though he has not taken it all away; yet a man is so strengthened by the Passion of Christ, and the power of sin broken, that it no longer has such dominion over him; and a man aided by the grace of God which is bestowed in the Sacraments (and these derive their virtue from the Passion of Christ) can endeavor himself to turn away from his sins. 'Our old man is crucified with Him, that the body of sin may be destroyed,' Rom. vi: 6. For before the Passion of Christ few were found living without mortal sin; but since His Passion many have lived and are living without mortal sin.

4. We make ourselves guilty of punishment; for the justice of God demands this, that whoever commits sin must be punished. But punishment must be adequate to the guilt; and since the guilt of mortal sin is infinite, as being against infinite goodness, that is, God, whose commandments the sinner despises, the punishment due to mortal sin is infinite. But Christ by His Passion has taken away this punishment from us and has borne it Himself. "Who Himself bare our sins (that is, the punishment of sin) in his own body on the tree," I Peter ii: 24. For the Passion of Christ was of such virtue that it was sufficient as a propitiation for all the sins of the whole world, even though they were innumerable. It is for this cause that the baptized are washed from all their sins; it is for this cause also that the priest remits sins; for this cause also it is that the more one conforms himself to the Passion of Christ, the greater fullness of pardon does he obtain, and grace for grace.

5. We subject ourselves to banishment from the kingdom. For they who offend kings are expelled from their kingdoms; and so man, on account of his sin, is expelled from Paradise. Adam, immediately after his sin, was driven out of Paradise, and the gate of Paradise was shut against him. But Christ by His Passion has opened that gate, and has brought home His banished to the kingdom. For through the opened side of Christ the gate of Paradise is opened, and by His precious Blood-shedding, defilement is washed away, God is reconciled, weakness is made strong, guilt is atoned, the banished are brought back to the kingdom; and, therefore, it is that instantly the word is spoken to the penitent thief: "To-day shalt thou be with Me in Paradise," St. Luke xxiii: 43. This word had not been spoken hitherto to any man, not to Adam, not to Abraham, not to David; but to day, on this very day when the gate was opened, the penitent thief seeks pardon and finds it. "Having, therefore, boldness to enter into the Holiest by the Blood of Jesus," Heb. x: 19.

So far as to the benefits of Christ's Passion considered as remedial.

17.—CHRIST SUFFERED THAT HE MIGHT GIVE US AN EXAMPLE

But not less is the benefit of it considered as an example, for, as St. Augustine says, the Passion of Christ is full of instruction, adequate to the guidance of our whole life. For whoever aspires after the perfect life should do nothing else than despise what Christ upon the cross despised, and desire what Christ desired; there is no virtue that does not find its example at the cross.

1. If you seek an example of love, "Greater love hath no man than this, that a man lay down his life for his friends," St. John xv: 1; and this did Christ upon the cross. And so if He gave His life for us, it ought not to be grievous to endure whatever ills for His sake. "What shall I render unto the Lord for all the benefits that He hath done unto me?" Ps. cxvi: 3.

2. If you seek an example of patience, the very highest of all is found upon the cross. For great patience is shown in two ways, either when one suffers great ills patiently, or when he suffers ills that he might avoid and does not avoid. But Christ suffered great ills upon the cross: "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto My sorrow," Lam. i: 12; and patiently, "Who when He was reviled, reviled not again," I Peter xi: 23, Who "was led as a sheep to the slaughter, and as a lamb dumb before her shearers, so opened He not His mouth," Isa. liii: 7. He might have avoided them, and did not avoid them: "Thinkest, thou, that I cannot now pray to My Father and He shall presently give Me more than twelve legions of angels?" St. Matt. xxvi:53. So great is the patience of Christ upon the cross. "Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame," Heb. xii: 1.

3 If you seek an example of humility, behold the Crucified; for God was willing to be judged under Pontius Pilate, and to die. Truly did the ungodly say: "Let us condemn Him with a shameful death," Wis. ii. 20. The Master was willing to die for His servant, and He who is the Life of angels, for man. "He became obedient unto death," Phil. ii:8.

4. If you seek an example of obedience, follow Him who became obedient to His Father unto death. "As by one man's disobedience, many were made sinners, so by the obedience of One shall many be made righteous," Rom. v: 19.

5. If you seek an example of despising earthly things, follow Him who is King of kings and Lord of lords, in whom are all the treasures of wisdom and knowledge; and who, nevertheless, upon the cross was stripped, mocked, spit upon, scourged, crowned with thorns, given gall and vinegar to drink, and died. Therefore, set not your affections on raiment and on riches, for "they parted My garments among them," Ps. xxii: 19; nor on honors, for "I was mocked and scourged;" nor on dignities, for "platting a crown of thorns, they placed it on My head;" nor on pleasures, for "when I was thirsty they gave me vinegar to drink," Psalm lxix: 21. Upon these words, "Who for the joy that was set before Him endured the cross, despising the shame," Augustine remarks: "The Man Christ Jesus despised all earthly goods that He might show us that we ought to despise them."

(To be continued)

Personal Mention

The Bishop of Maine has gone for a brief visit to Bermuda.

The Rev. V. H. Berghaus is temporarily in charge of Christ church, Danville, Pa.

The Rev. G. S. Richards has resigned the rectorship of the church of the Messiah, Boston, Mass.

The Rev De Witt C. Loop is acting assistant of Trinity church, Baltimore, Md.

The Rev. Chas. H. Hall, D.D., LL.D., D. C. L., of the church of the Holy Trinity, Brooklyn, has resigned his membership in the Standing Committee of the diocese of Long Island.

The Rev. John P. Tyler, of Christ church, Millwood, diocese of Virginia, has been elected to the rectorship of St. Stephen's church, Eutaw, and St. Mark's church, Boligee, Ala.

The Rev. Henry C. Swentzel, of St. Luke's church, Brooklyn, has been elected a member of the Long Island Standing Committee, now acting as the ecclesiastical authority of that diocese in the absence of the Bishop.

The Rev. A. B. Sharpe sailed for England on Saturday, March 2nd, on the steamship "Etruria."

The Rev. Mytton Maury has accepted the charge of Grace church, South Boston, Mass.

The Rev. J. Carpenter Smith, D. D., of St. George's church, Flushing, N. Y., has been elected president of the Standing Committee of the diocese of Long Island.

The Rev. S. B. Duffield has taken temporary charge of the church of the Good shepherd, Clinton, Mass.

The Rev. Reginald H. Starr, D.D., rector of St. Paul's church, Dedham, Mass., has been appointed Professor of Dogmatic Theology in the University of the South, and will enter upon his duties at once. Dr. Starr's address will be University of the South, Sewanee, Tenn.

The Rev. E. De Wolf, owing to church and family considerations, has removed from La Junta, Colo., to 105 La Veta ave., Pueblo, Colo. Please address accordingly.

The Rev. F. W. Webber, formerly of Oconomowoc and Milwaukee, Wis., and Winnipeg, Canada, has accepted a call to the rectorship of St. James' church, Syracuse, Central New York.

The Bishop of Colorado has appointed the Rev. David H. Clarkson, lately made deacon, to take charge of the church of the Good Shepherd, Colorado City.

The address of the Rev. Jesse C. Taylor is 1254 N. Broadway, Baltimore, Md.

The Rev. Thurston W. Challen has resigned his position as assistant at St. Mark's church, West Orange, diocese of Newark, to accept the rectorship of St. Andrew's church, Stamford, Conn.

The Rev. Frank J. Mallett has accepted the office of honorary secretary of the Men's Help Society for the jurisdiction of Northern Michigan.

To Correspondents

W.—The best refutation of "Christian Science" and kindred theories, is "Faith Healing," by J. M. Buckley, LL.D., published by the Century Co. The best low-priced refutation is "Christian Science, its Truths and Errors," by the Rev. H. Melville Tenney, price 25c., published by Burrows Bros. Co., of Cleveland, Ohio. Dean Hart, of Denver, has published a lecture on Christian Science that is very good.

MRS. J. H. W.—The English clergyman you mention is an extremely erratic Broad Churchman. From the point of view of loyalty and faith it is hard to see how he has any title to remain in the ministry. He has no particular following as a religious teacher. As a literary man he is much better known.

K.—The old unrepealed law of the Catholic Church and of the Church of England forbade marriages in Lent. Of course, under special circumstances, such a law may not be stringently enforced. But it is highly desirable that if there seems good reason for allowing a marriage in Lent, it should be solemnized as quietly and unostentatiously as possible.

Ordinations

At St. Paul's cathedral, Syracuse, on Saturday morning, March 9th, Bishop Huntington ordained to the priesthood the Rev. Messrs. J. H. Brown, of Antwerp; John Smiley, of Theresa; E. B. Doolittle, of Bridgewater, and Chas T. Raynor, of Copenhagen; and to the diaconate, Mr. G. W. Laidlaw. The sermon, on "The Apostolic Ministry," was preached by the Rev. S. H. Synnott. The presenters were the Rev. J. M. Clarke, D.D., the Rev. S. H. Synnott, and the Rev. W. DeL. Wilson.

On Thursday, March 7, the Rev. H. W. Maguire was advanced to the priesthood by the Rt. Rev. T. A. Starkey, D. D., in Christ church, East Orange, N. J. The candidate was presented by his father and his uncle, the former being a priest of the diocese of Newark. The Rev. Charles Douglas, the Rev. Richard Hayward, and the Rev. C. B. Abbott assisted in the service An excellent sermon was delivered by Archdeacon Jenvey. King Hall's "Communion Service in C," and Ouseley's "From the Rising," were rendered by the vested choir, under the direction of Mr. Geo. J. Brewer, organist. Mr. Maguire has but lately taken up mission work at Bayonne, where he has proved himself a good worker, bringing together the scattered members of the congregation to form a strong parish.

The Rev. Kirkland Huske, deacon in charge of Trinity church, Collinsville, was advanced to the priesthood in the chapel of the Berkeley Divinity school, Middletown, Conn., by the Rt. Rev. J. Williams, D. D., LL. D., on Saturday, March 9th. The Rev. Samuel Hart, D. D., of Trinity College, preached the ordination sermon. Mr. Huske was a graduate of the Berkeley Divinity school last year.

At the church of Zion and St. Timothy, New York, on the 2nd Sunday in Lent, Bishop Talbot, acting by consent of the Bishop of the diocese, advanced to the priesthood the Rev. Ernest F. Smith, who will go out to work at St. Matthew's Hall, Laramie, Wyo. The candidate, who is a graduate of the University of Oxford, was presented by the Rev. Ralph H. Baldwin. The latter was the preacher, taking for his text, Phil. ii: 5.

Official

PAKKERSBURG, W. Va., March 11, 1895.

The Bishop in charge of the mission in Brazil feels that it is due to those to whom he has so lately written in regard to this work, to state that the appeal was made before knowledge of those irregularities in the office which have been disclosed in the last few days. It is fair to the Executive Committee, and ought to be reassuring to the friends of the society, to say that they discovered these irregularities in such time as to save the resources of the society intact, although temporary inconvenience may be experienced.

Meantime the work goes on. The missionaries need our nursing care as much as ever, and the mission continues to deserve our confidence and claims our support. The very fact that the credit of the society has been seriously threatened, makes it all the more incumbent upon us to see that the innocent, unsuspecting men who are at the front should not suffer loss, but should be so sustained that they may carry on uninterruptedly their work. No money sent to Brazil has been diverted from the mission, and I can assure all our friends that effective arrangements have been made for its proper administration. The Rev. A. B. Kinsolving has been appointed secretary *pro tem.*

GEO. W. PETERKIN.

Appeals

ST. JOHN'S CHURCH, Star Prairie, Wis., is greatly in need of furniture of all sorts, old hymnals and chant books with music, also second-hand altar linen and frontals for desks and altar. At present the church has no font, Communion set, or reading desk, ANNESLEY THOMAS YOUNG, Deacon in charge.

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S LANGFORD, D.D. general secretary.

HIGHLANDS is a beautiful village on top of the Blue Ridge. Its inhabitants are from every section of the Union. The place is quite a health resort; its salubrious climate and beautiful scenery attract visitors each summer from North, South, East, and West. Among the residents we have a number of communicants, and a large percentage of the visitors are of our Faith, but we have no church building into which we may gather for worship, only as we borrow or rent, and there can be but little growth until this want is supplied. The offerings of the congregation for this purpose, though liberal, are entirely inadequate, and we are forced to appeal for help in this necessary work. Contributions, large or small, will be thankfully received and acknowledged by the undersigned, J. A. DEAL, Missionary, Franklin, N. C.

I am personally acquainted with the case above stated, and commend the appeal most heartily. There is special need that the Church should maintain its work in this much frequented summer resort. JOS. BLOUNT CHESHIRE, Jr., Bishop of North Carolina.

THE Rev. W. J. Wicks, missionary at Springfield, S. Dak., established a mission last May amongst a farming population, who were destitute of religious ministrations of any kind. The people are poor, and the service of the missionary has been entirely gratuitous, the utter failure of the crops last year still further impoverishing the people, so that it is difficult for many to get the seed grain to plant the coming spring. The services have been a great boon to the people, and the attendance has been good. A serious drawback has been the lack of hymnals with tunes. Necessity has compelled us to retain the old Prayer Book and Hymnal until better times enable us to get the revised edition. It would be a great help to us if any person or congregation having copies of the old Hymnal, either Hutchin's or Tucker's edition, would send them to the missionary. We would like about 25 copies. With two or three exceptions, the people have been rather strangers to the Church, and our hymns are difficult for them to sing without the aid of printed tunes. Address the Rev. W. J. WICKS, Springfield, Bon Homme Co., South Dakota.

Church and Parish

A PRIEST desires work, either as rector or as assistant; 12 years in orders; graduate of college and seminary. Married. Address "Q," LIVING CHURCH office.

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The Editor's Table

Kalendar, March, 1895

3.	1st Sunday in Lent,	Violet.
6.	EMBER DAY.	
8.	EMBER DAY.	
9.	EMBER DAY.	
10.	2nd Sunday in Lent,	Violet.
17.	3rd Sunday in Lent.	Violet.
21.	4th Sunday (Mid-Lent) in Lent,	Violet.
	(White at Evensong.)	
25.	ANNUNCIATION B. V. M.	White.
31.	5th Sunday (Passion) in Lent,	Violet.

In Retreat

BY THE REV. JOHN HARRIS KNOWLES

Like Ely's shrine, or that on Thanet's isle,
Our days stretch vastly upward and around;
In ample silent peace, their hours abound,
Like spaces broad, of some cathedral pile.
The storied past streams through the long drawn aisle,
The storied past of saintly battle sound,
As that of kings, whose war tread shakes the ground,
The storied past of strife 'twixt love and guile.
John Baptist's cry "Repent" seems strangely near,
The sins of all men, and our own, we fear,
The words of love, from Jesu's lips we hear,
Then, far away seems earth, its sights, its sound,
For there God's love doth close us all around,
That love which knows not time, nor space, nor bound.

At St. Mark's, Philadelphia, Feb. 18—22, 1895.

We take the following from a letter recently received from an aged missionary. His paper will be continued, without charge:

I wrote you more than a year ago asking you to discontinue THE LIVING CHURCH to my address because I was too poor to take it. I have only my missionary stipend of $350 as support, and beside, I am 76 years old and travel nearly 400 miles a month to minister to three poor mission stations because no one else will take them. Forgive me if I renew my request, though I shall miss your paper more than I can say.

An English paper tells the story of a north country squire, who, being in London at the time of the Laud celebration, manifested an intense eagerness to take part in the commemorative services. In reply to his friends' questions concerning his interest in the deceased prelate, he admitted that he did not know much about Laud himself, but he must have been a good man or he would not have been commended by King David in the 109th Psalm. The north country metrical version says, "Praise, laud, and bless his name alway." He therefore wished to honor the memory of Laud, and counted himself happy in being in London at an opportune moment.

The appointment of a headmaster of Rugby to the see of Hereford brings to mind the fact that that position has been the stepping-stone to the episcopacy in other cases. Dr. Tait went from Rugby to the bishopric of London. Dr. Temple followed him in the same see, and Dr. Percival keeps up the tradition. The latter is said to be the very personification of the school-master. He was for sixteen years headmaster of Clifton College, from which he went to Oxford in 1878, as President of Trinity college. Here his methods are said to have been too much on the martinet order, which rendered him exceedingly unpopular. In 1887 he accepted the headmastership of Rugby, and resigned his position at Oxford, to the great satisfaction of all concerned. It is to be hoped he will not carry the school-master's point of view into the administration of his diocese. It is true that school-masters have in a number of cases made excellent bishops. Besides those mentioned above, the names of Prince Lee, Wordsworth, Ridding, and the present Archbishop of Canterbury will occur to all who are familiar with English Church affairs in this century. Hereford was an episcopal see as early as the sixth century. It was permanently established by Archbishop Theodore in 673. Part of this diocese is in Wales, and that portion is included in the Dis-establishment scheme, which the Bishop-elect, alone among the English bishops, has emphatically endorsed. In that section of his diocese he is not likely to be very popular.

An Artist with a Message

BY CHRISTOPHER W. KNAUFF

It is the business of a novelist to record the moods and tempers of his own time. In his latest book, Marion Crawford suggests a comparison between the present and the immediate past, in the matter of the prevalence of faith—at least he implies a variation of the point of view. He refers to Katharine Lauderdale the elder; she had married the agnostic Admiral, a man of considerable scientific attainments "of the school of thirty years ago when many people believed that science was to bring about a sort of millennium within the next few years." The novelist's interesting coterie contains a full assortment of the doubting questioners, but the one particular style of opposition was already out of date.

It would seem to be a truth that the hold of faith upon the human mind varies with a wave-like motion, now up and now down. So runs the course of history. The thing entrusted is unchanging all along, but man's hold upon the Faith is variable. At one epoch religion is a living, burning question; at another it becomes a matter of apparent indifference. Have we not been passing through a period when the tide was at the ebb, and may we not discern the beginnings of the rising of the flood?

Indications are not wanting. Here is a persuasive witness in the person of a young artist whose sun is just beginning to mount, and who has a message to deliver.

Pinkney Marcius-Simons is virtually a Frenchman, although he was born in the City of New York. He was carried hence when a baby, and taken to the land where it is a part of the duty of the government itself to afford encouragement to art. There the young seer has remained. His education and surroundings have been those of Paris.

For a good while past, the canvases produced by the French School of painters have been noted for their materialistic tendencies. The old standards seemed to have disappeared; the *spirituelle* way of looking at things was under the ban. But now comes this American-Frenchman, an artist of strong calibre, who makes a brilliant debut upon the art stage, and who, strange to say, shows an un-modern striving after the ideal, and, what is yet more remarkable, after the religious. He has a distinct liking for sacred subjects; he achieves a marked degree of success in their treatment. His method is original, almost to the very border line where common-sense may end—it is a phenomenon! Nevertheless, that for which he cares and about which he paints is, in large measure, the old, old story, the verities of Christian history and the effort to express a relationship between man's soul and his Maker.

Recently, in the City of New York, some twenty canvases, coming direct from the Parisian studio of M. Simons, have been on exhibition at the Avery galleries. There they received an unusual amount of attention. Crowds of people came and went. Visitors were not satisfied with a single view; they would go away and return again. Three or four times the same individual might be seen standing before one or another of these pictures.

The first impression was that of astonishment. None of us had seen paintings just like these. Method and treatment were both daringly original. Here is a scene which at a cursory glance may be suggestive of an explosion of fireworks; another is spoken of as hazy, apparently reminiscent of a Turner. Most of them are iridescent in their scheme of colors; some look like superb pieces of enameling. Many of them are luminous, as if the light were not reflected but transmitted, as if we stand within a darkened church, and look toward a fine, translucent, western window, just when the sun is setting. No other painter has ever adopted or evolved just such a style as this. Although we may not wish that it should be imitated by every one, yet that which is at first surprising, soon develops a power of fascination. It holds us fast, or it calls us back with an unerring attraction.

The critics have not known what to make of this new light. Some of them seem disposed to smile, but they unite in the witness that here is something striking and strong which has awakened a novel interest. Most of them speak of the fascination which follows after the preliminary astonishment.

Imagination plays a powerful part in the fresh message now in process of delivery by the youthful prophet of art. There is a lavish employment of mystical symbols and of poetic forms which are representative of facts. When the first breath of winter overcomes the sunny summer-time, it is a swirl of snow which shrivels up and casts down an ideal figure, a graceful human boy who has been scattering flowers all about him. In "April Showers" the spirit of the rain appears outside, seen through an open doorway, as a shadow-form pouring water upon the growing plants, backed by a bit of rainbow-arch.

"Les Courtisanes" shows a frivolous crowd, gay, happy, clad in costly garments of many hues. They laugh and dance through the streets of a Grecian town, to an imposing flight of broad, marble steps, down which they lightly wend their way, smiling, heedless, looking not ahead. But they dance to their doom. The stairway ends in a dreadful pool, the black and slimy waters of oblivion. At one side a gaping monster waits in shadow. Before us we see upturned faces, no longer filled with laughter, staring vacantly as they that float unknown, uncared for.

These and many more are dreamlike; they pass before our view with the sort of incorporeal tone that we are accustomed to attribute to our visions of the night.

But the remarkable part about it all, is that this new light, growing up in the atmosphere of France of the most modern school, should yet exhibit a strong leaning toward religious subjects, and should approach them with reverence. The imagination of the artist does not run riot when he treats of topics sacred or traditionary; it helps on toward the fuller utterance of his profound thought or feeling.

Here is a picture which commands attention; every visitor gazes long upon it. Students talk in notes of admiration about the certainty of its drawing, the detail of the mediæval architecture, and of the method by which the distance is indicated. A devil clad all in green, clings to the pinnacle of an old world cathedral. He looks toward an archangel who appears in the sky, but he points downward with scornful gesture, calling attention to the scene enacting in the plaza below. It is the date of the Inquisition. A brilliant procession halts in front of a martyr fire in which human forms are burning. The poor wretches gaze heavenward, whence help comes not. In one corner above, there are suggestions of the presence of the heavenly host. We see only shadowy heads or faces; below them great swords, cross-shaped, hang inactive, useless. A few angelic beings swing censers. At the head of the host appears St. Michael, to whom the green devil addresses his gesture of reproach. The archangel points yet, higher, to a spot in the sky where may be read the wording of the legend, "Time is mine. I will repay."

Did ever any one see an "Annunciation" like this, pronounced by many the finest work in the entire collection! At first sight, it seems to be a decorative panel, covered with large lily forms, standing on their stalks, each lily separate and distinct, well shaded and carefully finished. As we look more closely, a figure is disclosed, back, behind the lilies. We make out that the Blessed Virgin is half reclining, as if just wakened from sleep. Her appearance is that of one dazed, alarmed. She looks toward the angel messenger, seen dimly on the right. The announcer holds up a finger of one hand, with the other he offers a crown of thorns already stained with blood. The two halos, that of the Virgin and of the angel, are strikingly original. Around the head of St. Mary, we find not the customary circle; there is the delineation of a blaze of iridescent, scintillating light rays, shining out in all directions, so close and strong that they make a veil screening herself and her surroundings. In the upper corners of the painting, butterflies are introduced, suggestions of the Psyche thought.

The scene, "*Sic transit gloria mundi*," portrays the interior of a lonely chapel in ruin. The stones are crumbling, a crown has fallen to the ground. In the apsidal end of the sanctuary stained glass windows are wonderfully drawn. One shows the Crucifixion, another the Blessed Virgin strangely holding in her hands the thread of life. Two angels stand guard over the place of ruin and decay.

"All hail, Mary," is treated according to a manner of expression sometimes adopted by painters belonging to the old Dutch school. The scene is modern, a village lane through which St. Mary slowly walks. She is

humble and thoughtful; as she goes she meditates with meekly joined hands. Surrounding nature gives no sign of recognition to the future mother of the Saviour, but to supply the want, an angels stops in his flight; at one side of the lane he pauses long enough to make a reverence, a greeting offered to the chosen one.

The "Fleur Royale," tells of the lily as the choicest among all the flowers of paradise. It was adopted as the emblem of perfect purity. To a certain lily growing in the garden the spirit of life is sent, bearing a crown of gold. "Thou shalt be the royal flower," says the spirit, and the royal emblem of princes. Hence the *fleur de lis* drawn upon the frame, with interwoven initials of the kings of France. But in the picture, the spirit of expiation comes, and holds between the royal crown and lily, a crown of thorns, from which drops of blood stain the pure petals of the flower. "This is thy Baptism," she said, "for thou shalt shed brighter bloom in pain than in glory."

Not only in the New York collection but elsewhere, a similar liking for sacred subjects may be observed. Last summer in the exhibition on the Champs de Mars in Paris, there was a painting from the same hand, entitled, "My kingdom is not of this world," which created a sensation. Among paintings well known in Europe are works by the artist entitled "The Middle Ages," "The Age of Faith," "The Rayonnement de la Croix," and the "Parable of the Virgins."

The style of M. Marcius-Simons may be called impressionistic. Yet he is not such an impressionist as the extreme exponents of the recent fad. He does not dab on his colors in crude masses or untempered streaks of red and yellow. He works up his detail in a way that would cause tearing of hair among some of the moderns. Witness the rug in the "Annunciation," where the very pattern is carefully delineated. Moreover, the present artist differs from the later impressionists in this—that he is a sure and skillful draughtsman. He can draw with precision and grace.

M. Simons is yet a youth, only twenty-six years of age. He was a pupil of Vibert. At first he was a follower of his master; he painted *genre* pictures in the approved style. Not a great while ago he suffered from an attack of serious illness. Whether he then saw things unutterable, I know not; but this I do know, he rose up from his sick bed, abandoned his former style and method, and began to paint in this amazing fashion. Now he sings as a poet in the realm of form, in dream-like colors he records his feelings and suggestions about subjects ideal and religious. He is to painting what Chopin is to the music world.

As might be anticipated, he is a man nervous to a degree. Mr. Avery describes his meeting with the artist at Paris. When the painter starts a conversation about one of his pictures he becomes oblivious of all else, absorbed; as he gives utterance to his impressions he walks restlessly back and forth from one end to the other of his great studio.

Perhaps the condition of body may have something to do with the unfettered action of soul. We may expect a psychological development like his to lead on to imaginative flights and to a color treatment astonishing and unknown. Nevertheless, is it not a thing surprising and worthy of attention, that at the very end of the nineteenth century, and from out the midst of materialistic surroundings, there should arise a fresh and unexpected manifestation of unworldly spirituality, a turning toward the ancient sources of faith and trust?

Letters to the Editor

LET US HAVE CORRECT "USE"

To the Editor of The Living Church:

As the various Church calendars undertake to give the colors of vestments for the Church's season, would it not be well for them in future to consult authorities and so arrive at some uniform custom? Sacristans and altar guilds doubtless follow these guides, and the result will be this year, for example, that on Quinquagesima, which happens to be in occurrence with St. Matthias, some churches will have altars and priests vested in red, some in violet. As a matter of fact, Quinquagesima, being a greater Sunday, does not give way to any but principal or greater doubles. This is according to both Sarum and Roman rule. A very widely used calendar, however, gives red presumably for St. Matthias.

Wm. C. Rogers.

Gloversville, N. Y.

JUBILEE OF MRS. T. B. CHURCH

To the Editor of The Living Church:

In answer to several communications received since the jubilee of Mrs. T. B. Church, as organist of St. Mark's church, Grand Rapids, I beg to state that the photographs and compositions solicited can be sent and shall be gratefully accepted for Mrs. Church, by the undersigned.

Campbell Fair.

Grand Rapids, Mich.

ONLY FACTS

To the Editor of The Living Church:

"If at any time in the future, the whole basis of fact . . . can be shown to be false or fictitious." This "comment" quoted in last week's Living Church, reminds me of a little story from debating society days:—

Speaker on the Negative:—"Mr. President, I deny the facts"

The Affirmative:—Then, Mr. President, I withdraw from the argument, as I have only facts to offer."

Y. Y. K.

CHURCH FAIRS IN LENT

To the Editor of The Living Church:

Herewith I enclose a clipping from the *Philadelphia Press*, giving an account of a fair, with the usual refreshment and candy table adjuncts, held on Lenten Ember Saturday, in the hall of the mission church of St. Sauveur, Philadelphia, for that church's benefit. I know The Living Church is opposed to Friday, Lenten, Ember, and Rogation Day entertainments. It occurs to me, if as many subscribers as practicable would endeavor to send an account of every such unchurchly happening in his or her vicinity, to The Living Church, that it would greatly tend towards stamping out such unchurchly performances, which, unfortunately, the bishop of the diocese has no jurisdiction over.

W. S. M.

THE P. E. AND THE M. E.

To the Editor of The Living Church:

A New York paper of March 5th has started on the rounds of the press a report to the effect that the "rector of the Episcopal church of Beaver Falls, Pa.," being taken suddenly ill on Sunday, "his wife officiated and preached one of Dr. Talmage's sermons." As inquiries and congratulations (?) have already arrived from the extreme north and south, and wishing to forestall the flow of the same from the east and west, I wish the readers of The Living Church kindly to place "M." before "Episcopal," and so read the truth. The mistake is not pleasant; yet we can always expect it to be made while our ecclesiastical title, "Episcopal," so easily identifes us with the Methodists.

Amos Bannister.

Beaver Falls, Pa., March 15.

HARD TO FIND

To the Editor of The Living Church:

Having been brought up with due reverence for episcopal authority, I have been wondering why what is wrong in Spain is right in Mexico. During a recent visit to the latter place I endeavored to assure myself of the value of the work there, which is carried on under the sanction and with the encouragement of our bishops. Having heard of its success and prosperity, I entered a handsome Gothic edifice near my hotel, and found a large and attentive audience being addressed by a Methodist bishop. This was on Wednesday.

If the Methodists were so successful I felt encouraged about our own work. Sunday morning I searched the Hotel Iturbide, the largest and most central hostelry in the city, but found no notice of Church service. I looked through the English paper published there without success. I inquired at the hotel and at the American Club, but no one knew where the Episcopal church was. At last a man was found who said where it could be found. I walked all about the quarter indicated but without success.

Being near the English Legation, I asked a serving man, and he told me to enter a gateway on which was a sign in Spanish, "College for Girls." I did so. Nothing looked like a church. At last in the farthest corner of the yard I heard a sound. It was the church at last. I entered. I found it was—the English church. After service another clergyman and myself went into the robing room and inquired for the American church. We were told there was no service in English, but there was one in Spanish at four o'clock. But where? The chaplain said he did not know. He had once been there, but he could not then give the address. He promised to call the next day and let us know. The next Sunday my clergyman friend came to me and said, "There is the address the English chaplain left me; can you read it?" I wrote out the translation in English. He then took it to the manager of the hotel and asked if my translation was correct. The clergyman then took a carriage and drove for two hours and returned without finding the place.

I have no comment to make upon this somewhat singular experience. I fail to see how we could have done more. I would, however, like to suggest as the Methodists seem so successful, that our funds be placed in their hands. This ought to please the Low Church party, and the High Church party is opposed to the movement so they cannot object. My personal feeling is that episcopal acts are sometimes as inscrutable and as practical as some Church theology.

E. S. De G. Tompkins.

Kinderhook, March 4, 1895.

TRUTH OR FICTION?

To the Editor of The Living Church:

In your issue of Feb. 16th, appears a communication signed "Galileo," in which many instances are cited in contravention of certain claims made in behalf of the Church of Rome. With most of these my present purpose has no concern; it relates only to the following passages of the article:

> In what age or in what country has the hierarchy of the Roman Catholic Church championed the cause of liberty in its several relations to government, conscience, worship, speech, or press? * * * * Was it when our own beloved land hung in the balance, and the destiny of 6,000,000 slaves was the objective point of our conflict; when Pope Pius lifted up his holy hand and gave council [*sic*—meaning, presumably, *counsel*] and benediction to the Southern Confederacy?

It is not to be supposed that Galileo willfully purposes to violate the ninth commandment, but it is violated in effect, at least once, if not twice, in the passage just quoted. The statement that the destiny of six million slaves was "the objective point" of the late conflict in the United States is no less untrue than the familiar falsehood that Henry VIII. founded the Church of England. These two historic fictions are alike in being both based upon a casual and incidental circumstance as "the objective point" of a controversy. They are alike, too, in being persistently repeated after having been repeatedly confuted, but the repetition in neither case diminishes the degree of falsity in the assertion.

The President of the United States distinctly disclaimed any such objective point. In the second year of the war he said: "My paramount object is to save the Union, and *not either to save or destroy slavery*. If I could save the Union without *freeing any slaves*, I would do it; if I could save it by freeing all the slaves, I would do it; and if I could save it *by freeing some and leaving others alone*, I would also do that." (Italicize the words relating specially to the point.) Mr. Lincoln's "paramount object" is presumably equivalent in meaning to Galileo's "objective point," and it is plain that it was not the destiny of the slaves.

In connection with the same subject, it is a significant fact that the Constitution of the Confederate States absolutely prohibited the African slave trade from the very beginning; while the only enactment concerning it in the Constitution of the United States is one *forbidding its prohibition* for twenty years from the adoption of that instrument.

With regard to the "counsel and benediction to the Southern Confederacy" bestowed by Pope Pius, although long and deeply interested in everything relating to the history of that period, it is the first that I have heard or read of his counsel or benediction to the Southern Confederacy, unless it was in counsel to both sides of the conflict in behalf of peace. Galileo might have cited, much more pertinently, the case of Archbishop Hughes—at that time the highest representative of the Church of Rome in this country—who, when the fate of the beloved land of some of your readers "hung in the balance," not only threw the weight of his counsel and influence into the scales against them, but accepted secular office and made use of his personal efforts in the same behalf—that of the strong against the weak. I say nothing of the right or the wrong on either side. The question is merely one of historic truth or falsity.

W. T. W.

Vicksburg, Miss., March 12, 1895.

THE WASHINGTON PLAN

To the Editor of The Living Church:

Although the idea of making Washington the see of the Presiding Bishop failed to secure the approval of a majority of the Commission for the Revision of the Constitution and Canons, it is to be hoped the scheme will not be allowed to pass without consideration by the larger and more representative body, the General Convention.

The scheme is one that is at all events harmless, the Church having entirely in her hands the control of any after development. Neither is it in itself, nor does it necessitate, any change whatever in the Church's polity, but leaves that exactly as now. Indeed it not even invites alterations of polity, any farther, at least, than the substitution of favorable for unfavorable conditions always operates to encourage prompter adoption of judicious or needed reforms. But surely facilitation of these is not to be urged as an objection to a measure, and therefore we may safely repeat our words, that this proposition is harmless, if it be without benefit also.

So manifestly is this the case as to throw upon its opponents the burden of proof that the good which the friends of the scheme hope and believe will accrue to the Church by means of it, is altogether and indisputably chimerical. For unless they can do this, they occupy the attitude of ob-

structing a possible, and not inconsiderable, benefit for no reason; which few will maintain to be a right course. If there is a reasonable possibility that a measure which is harmless and entails no inconvenience, may be productive of good, it should be given right of way. That the friends of this measure have given some strong reasons for it will scarcely be denied. So far, these reasons have not even been disputed, much less proved to be futile. Any arguments upon the opposite side have been directed to a false issue, namely, the creation of an archbishopric, and hence do not apply to the measure proposed, which, we would reiterate, is the simple transfer of the seat of the Presiding Bishop to the capital of the country, as containing the power and potency of much benefit to the Church, in lines that have been clearly stated. The arguments in behalf of this plan, therefore, stand both unrefuted directly, and unopposed by any showing of counterweighing harm or inconvenience.

The reported objection of the majority of the Commission is that it is premature. What about it is premature? There is but one feature to which this criticism can possibly attach, and that is, the designation of the national capital as the place for the see, for the reason that the future may indicate some other point as preferable.

We confine the criticism to this point, because it is absurd to affirm prematureness of a measure, the going into effect of which is indefinitely future, and entrusted entirely to the discretion of the Church, and the enactment of which *per se* draws after it no consequences whatever save ability in the Church to do a thing when she sees fit.

That there is so little likelihood of a change of view as to the proper point for the see as to render the objection to the naming of Washington feathery light, seems to us to go with the saying. But granting it some weight, it need not have prevented a more general provision, such as that proposed by Mr Laird, giving power to the General Convention, but leaving all details, of place as well as time and other matters, to the discretion of the Convention at the time when action should be taken for erecting the see. We sincerely deprecate that so much was not adopted by the Commission, and we hope it may yet be embraced in their final report. If not, we hope the minority will present a report in its favor to the General Convention, and so get a decision of that larger and less sectional body of Church wisdom upon the advisability, not, be it noted, of putting the scheme into effect, but of providing for so doing when the proper time comes.

MARYLANDER.

Book Notices

The Princess Aline. A Story. By Richard Harding Davis. Illustrated by C. D Gibson. New York: Harper & Bros. Post 8vo, cloth, ornamental. Price, $1 25.

This latest tale of Mr. Davis appeared in serial form in the last three issues of *Harper's Magazine*, and has occasioned much favorable comment by its clever diction and the very efficient handling of the element of suspense. It is the longest work of this popular writer and will add greatly to his reputation. The illustrations of Mr. Gibson lend additional interest to this captivating romance.

Why am I an Episcopalian? By the Rev. George Wolfe Shinn, D.D., rector of Grace church, Newton, Mass. New York: Thomas Whittaker. Pp 32. Price, 10 cts

It is well that this little pamphlet has been published. Dr. Shinn had been invited to address the Unitarian congregation of Marblehead, Mass., in November last, in defense of his convictions and attitude as a Churchman, and the Church of his faith and obedience certainly fared well before the strange audience that had gathered that night to listen to the stout and reasonable utterances of the "Episcopalian." It will do good.

The Biblical Illustrator: or Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Geographical, Historical, and Homiletic, Gathered from a Wide Range of Home and Foreign Literature, on the Verses of the Bible. By Rev. Joseph S. Exell, M. A. Leviticus and Numbers. New York: Anson D. F. Randolph & Co. Price, $2.

The somewhat extended title above given affords a fair description of the contents of this and the other volumes which have appeared of this series. The Biblical student who looks into it for a connected commentary will be disappointed. It is rather a vast storehouse of material to be worked over and sifted by the student or preacher. Much of it is valuable, and the mystical meaning is not forgotten, but the quality is not even. The Introduction of Leviticus is very good.

The School of Life; Divine Providence in the Light of Modern Science; The Law of Development applied to Christian Thinking and Christian Living. By Theodore F. Seward. New York: James Pott & Co. Price, $1.50.

This is another of those books in the style of Professor Drummond, which are so popular now-a-days, and has the virtues and failings of its class. We are deluged with a flood of literature intended to adapt Christianity to the Darwinian theory of evolution, and some even of the clergy are tumbling over one another in their haste to accomplish this great thing. It is interesting to speculate upon the condition of these anxious minds in case scientists should, as they have often done before, suddenly abandon their pet theory for another more pleasing in their sight. It is by no means an impossibility that within ten years they may have done so. We should suppose every one would instinctively recognize that it is a dangerous thing to attempt to adjust a revelation from God to a theory of man, dangerous that is to the theory and the theorizer. But there seem to be many now-a-days who think that this must be done or the Christian Faith must go. They are therefore busy with great industry and skill in the accomplishment of this design. Of course Christianity can be harmonized with the Darwinian theory, *so far as the theory is true*, and they succeed to some extent. It is interesting, as in this book, to see how fully all that they have to say of any real truth and worth was more clearly grasped and firmly held by the early Fathers of the Christian Church. Most of the wondrous wisdom which is urged upon an innocent and confiding public by the "advanced thinkers" of to-day was much better thought out and more clearly expressed before the Christian Church was 500 years old. It is largely because men have thrown away the wisdom of the past that they have to go through the painful processes of "modern thought." To one who is familiar with Catholic theology all that is of value in this book is as plain as daylight. For others the book (written as it is in a popular style, although sketchy and in some of its statements dangerously loose) may be of value and interest. We believe it has had a considerable sale, and doubt not that there are many minds which may be helped by it.

Master and Men; or The Sermon on the Mountain Practiced on the Plain. By William Burnet Wright, author of "Ancient Cities" and "The World to Come" Boston & New York: Houghton, Mifflin & Co. Pp. 240. Price, $1.25.

This is a book worth reading; worth reading twice. It is evidently the work of a man of much knowledge of men, of books, and of the world Its literary style approaches perfection, and there are few books more readable. It is packed with matter, not crude and undigested, but perfectly prepared for mental food. It grapples with the burning industrial and social questions of to day and brings to bear upon them the highest wisdom known among men. The author's claim is that the beginning of the Christian era was marked by exactly the same abuses, hardships, and dangers which we are confronting to-day; that the Great Teacher and Reformer, Jesus Christ, had them all clearly in view when He began His earthly ministry; that He gave the remedies and enunciated the principles by which they can be alleviated and overcome, the only ones which will have any definite effect; that the reason why we have these troubles staring us in the face is because those remedies have not been used, those principles put into effect. In his own words, "There are those who do not feel surprised that Christendom has begun to experience 'hard times;' who think that every pang we feel, every disappointment we experience, every anxiety we suffer, every groan we make, is a mouth confessing that Jesus Christ is King; that His words are true; that what He commanded will have to be done; that there is no other way from ultimate perdition save the one He pointed out. There are some, in short, who feel that what Christendom needs is not new tariffs, nor a gold standard—important as these may be—but *Christianity*. I believe the Sermon on the Mount contains the true solution of every problem which has troubled mankind in the past or troubles men in the present; the key to every perplexity; the weapon against every danger; the balm for every wound; the assurance against every anxiety which any man can meet." This is the theme of the book and it is worked out in most masterly style. The result is a most wholesome doctrine for these days and ought to be read and pondered by all thoughtful men.

THOSE desiring the Iron Cross Lenten publications should write to 45 Joy st., Boston,, Mass. In one or two of their advertisements lately, owing to an omission in the copy, the city named was Philadelphia, which was incorrect.

Magazines and Reviews

The Church Eclectic for March, though intended to be the concluding number under the present management, certainly shows no falling off in its high standard of excellence—no signs of old age or decrepitude—in fact, few numbers have ever reached a higher level. Besides the usual careful selections from English sources upon religious, theological, and practical subjects of living interest at the present time, there are also a number of original articles of great interest. The editor reviews, with well-grounded satisfaction, the volume of which this is the final number: "This year will be memorable for the able contributions to theology that have marked Vol. XXII, from such writers as Drs. Gold and Hall, Bishop Seymour, the Rev. M. O. Smith, the Rev. A. S. Hawkesworth, the Rev. A. E. Whatham, and Father Benson."

Descriptive articles seem to be the leading feature of *Harper's Monthly* for March. Starting with Caspar W. Whitney's "Fox Hunting in the United States," which is discriminatingly written and well illustrated, we have next "The Trial Trip of a Cruiser," which takes us at once on board and admits us to an inside view of the *modus operandi*. A brightly written article is Julian Ralph's on "The Industrial Region of Northern Alabama, Tennessee, Georgia," with many items of information woven in. But the most interesting paper, both in matter and in illustration, is that on the "Literary Landmarks of Jerusalem," by Lawrence Hutton, who frankly confesses that the city made a remarkable impression upon him, and who aptly says: "Those who go to Jerusalem with faith are apt to have their faith strengthened; those who go to Jerusalem without faith are likely to bring something very like faith away." He tells us that the journey around about the outside of its walls may be made by an ordinarily rapid walker in the space of an hour, and he mentions the singular fact that "no one sings, no one dances, no one laughs in Jerusalem; even the children do not play."

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOMAS WHITTAKER, New York

Poems, second edition, and Later Poems. By Edward Octavus Flagg. $1.2 .

The Fitness of Christianity to Man. By F D. Huntington, S.T.D., Bishop of Central New York. Paper, 25c.

Thoughts on Great Mysteries, from the writings of Frederick Wm. Faber. Paper, 50c.

Bible Mosaics. A Biographical and Historical Commentary on the Psalms. By the Rev. A. Saunders Dyer, M. A., F. S. A., Chaplain H. M. Indian Service. $2.50.

FLEMING H. REVELL CO.

Demon Possession and Allied Themes. An Inductive Study of Phenomena of Our Own Times. By the Rev. J. L. Nevius, D. D. With an Introduction by the Rev. F. F. Ellinwood, D.D. $1 50.

Radical Criticism. An Exposition and Explanation of the Radical Critical Theory concerning the Literature and Religious System of the Old Testament Scriptures. By Francis R. Beattie. With an introduction by W. W. Moore, D. D., LL. D. $1.50.

THOS. Y. CROWELL & CO.

The Christian State. A Political Vision of Christ. A course of Six Lectures. By George D. Herron. 75c.

JOHN D. WATTLES & CO., Philadelphia.

Beckonings from Little Hands. Eight Studies in Child-Life. With Designs and Drawings by the Author, and with Process-Work Copies from Photographs. By Patterson Du Bois. $1.25.

ANSON D. F. RANDOLPH & CO.

Searchings in the Silence. A Series of Devotional Meditations. By George Matheson, M.A., D.D. $1.

He Being Dead yet Speaketh, and Other Sermons. By the late Alexander Gardiner Mercer, D.D. $1.50.

FREDK. A. STOKES CO.

The Devil's Playground. A Story of the Wild Northwest. By John Mackie. Illustrated by A. Heucke.

Daily Food for Christians; being a Promise and another Scriptural Portion for every Day in the Year. Illustrated by Frederick C. Gordon. 50c.

Famous Queens and Martha Washington Paper Dolls. By Elizabeth S. Tucker. 75c.

THE LOYAL PUB. CO., Toledo, O.

America or Rome; Christ or the Pope. By John L. Brandt. Introductory by W. J. H. Traynor and J. G. White. Illustrated. $1.50.

Opinions of the Press

The Congregationalist

A REAL BOON.—The success in New York of the public loan office, which advances small sums of money to the poor upon pledges of personal property at lower rates than the money lenders or the pawnbrokers, is bearing fruit in other cities. It is announced that capital has been subscribed for similar institutions in Milwaukee and Providence, and we should like to see one, under most conservative and careful management, in every one of our large cities. It may seem to those who have not carefully considered the matter a poor kind of charity which makes the way of borrowing easier for the poor, but it must be remembered that it is among the poor especially that sudden emergencies occasionally may exhaust a reserve which is likely to be slender at best, and which often does not exist at all. Here, as elsewhere, the destruction of the poor is their poverty. What is wanted is to put the poor on something like an equality with the rich in their time of need. The rich can take care of themselves; the poor are often a prey of the greedy and the pitiless. Loanable funds in such a time as this are heaped up at the business centres, and any man who has security to give can borrow in large sums at low rates of interest, while the poor man, who needs a small sum and has only his personal belongings to offer as security, is often compelled to pay at the rate often per cent. a month or even more. It is a reproach to our Christian civilization that there should be such an enormous difference between the borrowing of the rich and of the poor. The ease with which the security can be turned into cash must determine the risk and, therefore, the rate of interest, but there ought not, among a people whose duty it is to consider the poor, to be such a difference as this.

The Household

From My Window

BY MARGARET DOORIS

As I look on the world outside,
Through my window, frosted with sheen,
Like a fairy vision far and wide
Gleams the beautiful winter scene.
And gazing away below,
I wonder and listen—
I see the gems glisten
Over the sun-lit snow.

I listen—in the morning air
All sounds in sweet harmony mingle;
Laughter of children without a care,
The peal of the sleigh bells jingle—
And, out from my window-nook,
In the glow, I see the flash
Of steel skates, as they clash,
Across on the icy brook.

London, O.

Monographs of Church History

VIII —THOMAS *a* BECKET—CONCLUDED

BY M. E. J.

But the "king's malignity" had not exhausted itself upon his fallen enemy. An act of fiendish cruelty has yet to be recorded. Henry, not contented with having seized all Becket's personal property, celebrated the Christmas season of 1164 by arresting all the Archbishop's relatives, friends, clerks, and servants, with their families, including aged men and women and new born babes, and sending them into exile, first exacting a promise from each one that they would present themselves before the Primate in Potigny, that he might see to what misery he had reduced them. Four hundred persons arrived there, cold, ragged, hungry, destitute, dependent on the charity of strangers for the commonest necessaries of life. It must have been a bitter hour for the exiled prelate, when he watched this sad procession drawing near the monastery, and remembered his former friendship with this cruel monarch, and the great services which he had rendered him in past years.

After a time the sympathy of the King of France was awakened for the exile, and the Pope, encouraged by his example, took his part more warmly, and even went so far as to sanction his pronouncing a solemn sentence of excommunication against those individuals in England who had profited by his absence and the confiscation of his property, to appropriate Becket's lands and ecclesiastical preferments. The negotiations on this subject were too prolonged to come within the scope of this paper, but by the mediation of the French king, several meetings were finally arranged between Becket and Henry, the last taking place near Chartres. They met with apparent friendliness, and the king exclaimed:

"As for the men who have betrayed both you and me, I will make them such return as the deserts of traitors require."

Becket threw himself at the king's feet; Henry raised him and held his stirrup, while he remounted his horse, saying: "In short, my Lord Archbishop, let us renew our ancient friendship for each other."

It was finally arranged that Becket should be reinstated in his see, and in the grace and favor of the king, that his expenses should be defrayed, and his debts paid, in return for which Becket promised allegiance, love and honor to his sovereign. It is a significant fact, however, that Henry declined to give the usual kiss of peace at the close of the interview, evidently regarding that as more sacred and inviolate than his oath.

After some time spent in arranging his affairs, and bidding farewell to the friends of his exile, Becket returned to England, arriving there in December, 1170. He was received with expressions of the most frantic delight, men rushing into the water to receive his blessing, and all crying: "Blessed is he that cometh in the name of the Lord." This welcome was echoed in each village through which he passed in his triumphal march to Canterbury. He entered his cathedral amid pealing of bells and shouts of the populance, triumphant after his long and sorrowful exile, once more Primate of all England, and second to none but the sovereign; all his points gained, and his honor vindicated.

"The bells rang out even to deafening.
Organ and pipe, and dulcimer, chants and hymns
In all the churches, trumpets in the halls,
Sobs, laughter, cries; they spread their raiment down
Before me, would have made my pathway flowers,
Save that it was mid-winter in the street,
But full mid-summer in those honest hearts." *

The Archbishop prostrated himself before the altar amid the sobs of the congregation, then rising and seating himself once more upon his throne, he gave the kiss of peace to each of his clergy.

Becket's victory was short lived, but it must have been intensely sweet while it lasted. There remained no further glory for him but the crown of martyrdom. The last act is too well known to require detailed description here. The Norman nobles, with the free-booting instincts of their forefathers, had stolen Becket's property, hunted his deer, maimed his horses, and acted with wanton cruelty and lawlessness. Becket naturally complained of these outrages, and incurred the lasting enmity of the barons. As the common people showed such intense devotion to him, the Norman barons affected to consider him a representative of the hated Anglo-Saxon race, in order to stir up party strife against him. Moreover, the Archbishop had given great offense by excommunicating the bishops who had in his absence crowned the young prince Eustace, thus usurping the prerogative of the Primate. The barons, glad of any excuse to quarrel with Becket, took up cudgels for the prelates. The king, who was at the time in France, tired of this perpetual strife, and probably hearing only one side of the story, exclaimed in momentary anger: "Of the caitiffs who eat my bread, are there none to free me of this turbulent priest?"

These hasty words were as a match to gunpowder for the barons, and four of them, Reginald Fitzurse, William de Tracy, Hugh de Morville, and Richard Brito, at once set out for England to seek their prey. Becket was warned of their coming and their fell purpose, but his courage did not fail. In spite of the entreaties of his friends, he would neither fly nor take any measures for defense. He had for years expected, and even coveted martyrdom, and now that his time had come he was ready and calm. He sent away two of his friends, his cross bearer and Herbert of Bosham, his devoted biographer, on messages to the King of France, and he begged his chaplains to find a place of safety for themselves. Tuesday morning, December 29th, he made his confession to his old schoolmaster, Robert of Merton, before attending Mass in the Cathedral; then having received a flagellation, he went on with the usual daily routine. In the afternoon when Becket was sitting in his room surrounded by his friends, the four barons were announced. They entered the room in an insolent manner, and without any salutation, or waiting for an invitation, sat down near the Archbishop. They then proceeded to demand that he should absolve the prelates. This Becket agreed to do if they would submit to the judgment of the Church.

"From whom had you your archbishopric?" demanded Reginald.

"Its temporals from the king," said Becket, "its spirituals from God and the Pope."

The barons murmured and gnashed their teeth. Becket, still undaunted, said to them:

"In vain you menace me. If all the swords of England were brandishing over my head, your terrors could not move me. Foot to foot you would find me fighting the battle of the Lord."

It so happened that three of them had been in his service when he was chancellor, and had some allegiance to him. Alluding to this circumstance, he added in a tone of tenderness:

"Knowing what has passed between you and me, I wonder that you would threaten me in my own house."

"We will do more than threaten you," cried Reginald fiercely, and with his accomplices left the apartment. They then rushed through the hall to the fore court, where was stationed the band that had accompanied them, and called "To arms!" *

The monks, thoroughly frightened, rushed into the room crying: "They come, my lord, they come, they come!"

Becket, brave as a lion, cried, "They come! what matters it? Let them come!"

He was persuaded to go to the cathedral, but had hardly reached it when the soldiers began to batter at the cloister door. The vesper service had begun, but was interrupted by the noise. Becket walked proudly on towards the altar; his attendants, with the exception of three faithful ones, had by this time fled.

The knights rushed in from the cloisters to do an unknightly deed.

"Where is the traitor," shouted Fitzurse. "Where is the Archbishop?" Becket turned upon him with calm dignity and said:

"Here stand I, no traitor, but the Archbishop, a priest of God. If me ye seek, ye have found me. What is your will?" He was answered by a blow upon his shoulder, and a demand that he should absolve the bishops.

"Nothing more will I do," replied Becket, "than what I have already said and done!" Again he said:

"Reginald, I have granted thee many favors. What is thy object now? If you seek my life, let that suffice; and I command you in the name of God, not to touch one of my people."

The blows were raining now, thick and fast upon him, and bowing his head, he exclaimed: "In the name of Christ, and for the defense of His Church, I am ready to die;" and with the words, "I humbly commend my spirit to God Who gave it," he fell down upon the pavement before the altar covered with wounds.

His savage assassins, their bloody work completed, left the desecrated church, and seizing some of the Archbishop's horses, rode away to proclaim their valiant deed.

But in the dim cathedral their was mourning and wailing for a master, a father, a friend, and a martyr. As the monks crowded around the bleeding body, and tearing open the linen vestments, found underneath the monks rough robe, and, beneath all, the hair shirt which he had worn for many years in secret, their love and grief and admiration passed all bounds, and they bewailed him as one of God's greatest saints.

We cannot read of such a life and such a death without great admiration for the many noble qualities of Thomas *a* Becket. Faults he had, no doubt, many and glaring, but he only that is without fault among us has a right to cast stones upon him. A noble, courageous, loving nature, kind, charitable and pure, unswerving in his devotion to duty, it is surely better for us to admire his many virtues, than to decry his faults. Mr. Freeman, in his beautiful essay on "St. Thomas of Canterbury," says:

"No fair-minded man who has at once mastered the history and literature of the twelfth century, and has attained the faculty of throwing himself with a lively interest into times so alien to our own, can rise from his studies without the conviction that Thomas of Canterbury, with all his faults, is fairly entitled to a place among the worthies of whom England is proud."

* "Becket," by Lord Tennyson.

* Campbell's "Lord Chancellors."

Ellen Alcott

A TALE OF TRUE LOVE

(*Copyrighted*)

BY FANNIE SOUTHGATE

CHAPTER XII.

Spring had come again with its sunshine, birds, and flowers, but, better than all these, lover of nature though she was, it brought to Ellen Alcott a visit from her lover. Often since their parting in October had Jack tried to get a few days in which to follow his thoughts and desires to Longwood, but one thing or another had prevented, till now, just at the beginning of May, his employer gave him the much wished-for leave, which opportunity he had eagerly grasped, to spend the same with his betrothed. Thus it was that everything bore such gala trim on the lovely warm afternoon on which our story re-opens. Doors and windows were wide open to catch the soft, cool breeze. The scent of lilacs and sweet spring flowers was wafted out from the large bowl which was filled with them in windows and hallway, while, standing on the little porch, to welcome the expected traveler, were Ellen and Meg, in their freshest, prettiest lawns; the former's daintily trimmed with lilac bows, with a bunch of fresh lilac blossoms at the waist, and one little spray peeped out from among the coils of her golden hair; while the latter was in pale buff, adorned with bunches of bright yellow jonquils, vastly becoming to her soft brown eyes and hair.

Never had he seen a fairer picture than these two, Jack Milton thought, as he walked quickly up the path, in his eagerness quite outstripping Mr. Alcott who had gone to meet him at the station.

"Well, fair maidens, how are you both?" he called out cheerily, "I declare, you look like spring flowers yourselves. I hardly know which way to turn my eyes," which was not altogether true, for even as he said this, one would have found no difficulty in perceiving that such was hardly the case; for, after a glance at Meg, and a warm clasp of the hand, his eyes had rested on his fair little fiancee with a gaze not to be hastily removed, as he held her hand closely in both his own. Meg, being a discreet young person, in spite of her youth, joined her father in his daily walk through the garden and

church yard, thus leaving the lovers alone. These two, having talked awhile—as all lovers do, I doubt not—of themselves, their feelings, thoughts, and desires, after a few minutes' thought Jack said, abruptly:

"Nell, there is something I want to tell you, of which I am sure you will be glad. You know Durand is a Churchman, a very sincere one, too, and we have had many talks together on the subject; he has also lent me books bearing directly on the rite of Confirmation, and, after much thought, I have decided to receive the same at the earliest opportunity. What do you think of it, dear?"

"Oh, Jack, need you ask? There is nothing in the world that could make me more truly happy—for your own sake, that you will have all the privileges of the Church, and for mine, that we will have the one bond of union which was lacking. I am so grateful for this, dear; you cannot half realize what it means to me."

"I am so glad you approve of it, darling, I have often thought of it in late years, since I have known you, but have felt myself so unworthy of such a blessing."

"Of course we are none of us worthy dear Jack, of the least of these good things, but a desire to do better is all that is required of us. That is such a comforting thought to me always."

"It does me so much good to talk things over with you, little woman," said Jack, "you help me to care so much more for the best things of life, and do not make difficulties, or throw hard sayings in my way. I believe when I have you always near me, I shall grow more and more to be what I would wish."

"I am glad that I can be of the very least help to you, dear. It is a great happiness to me to feel that it is so. But here comes father, go tell him of your decision; I know he will be as truly glad as I am, and will like to talk it over with you. Come, Meg," she called out to the younger girl, "take a turn with me in the orchard, let's see what progress the fruit trees are making; and I think we might pull just a few of those lovely pink blossoms, though I fear father would shake his head and say: 'All that good fruit spoiled.' To tell the truth, I believe I would rather have the flowers than the fruit. What do you say, Margery?"

"Well, I am afraid I am not quite as ethereal in my tastes, for to my mind a nice, ripe peach is worth a good many of those little pink things, but then you have always had a fondness for pink. I tell you what," as a bright idea struck her, "let's have a pink wedding. I think it would be just lovely."

"I did not think you were contemplating matrimony, fair sister mine," said Ellen teasingly, "since when, may I ask?"

"Oh, nonsense, Nell, of course you knew I meant yours," said the girl. Nevertheless, the color mounted in her cheeks at the suggestion.

"Well, it should'nt be teased, poor little girl! and I promise you shall have *carte blanche* to arrange the flowers as you choose, at mine; that is the least part, to my mind," and a dreamy look came into the sweet eyes.

"I say, Nell, let's run to the gate from this fence; I feel just like a good race, don't you?" said Meg suddenly.

"My dear infant, you forget the years and stiffness of your ancient sister when you make such a suggestion; nevertheless, I will venture, to please you. One, two, three—go!" and away they flew across the soft grass, to arrive breathless and blowing at the garden gate.

"Of course I knew I had no chance against such a tall creature," panted Ellen, "now I hope you are satisfied, as you have beaten your elder, and made her lose all the little dignity she possessed."

"You needn't mind, Nell, if you could see the roses in your cheeks and the dear little ringlets the wind has blown all around your face, you would be fully compensated. I am sure I don't know what Jack would do now, if he saw you, he could hardly keep his eyes off you before."

"Nonsense, you foolish child, you had better look to your own roses; and as to your hair, I must candidly tell you it is in that state of disorder which must be looked to."

"Yes, a disorder with my poor locks doesn't mean little curls and tendrils, but long, straight wisps of hair floating into my eyes and down my neck. I shall have to repair damages before tea, I suppose."

"In that case, you had better go at once, for I see Mary through the window bringing in the tea things, so scamper off as fast you can."

Meg, obedient to this command, disappeared into the house, and at the same time Mr. Alcott and Jack Milton turning a corner, saw Ellen standing alone at the gate, and joined her there.

"I am so happy, Ellen dear, over what Jack has been telling me," said her father, "it is the one thing I should desire most for you both. Ah, children, when you get to be my age you will find that sympathy and unity in religion is the one true bond of love; the only thing which can bring real true happiness and confidence, and I am heartily glad it will not be lacking in your case. Your peace and content is so dear to my heart," and for a few moments the silence was unbroken save by the chirping of the birds, and the gentle rustle of the breeze through the trees. Presently, taking an arm of each, the rector walked slowly up to the house, and Jack noticed for the first time that his step seemed feeble, and saw traces of age in the fast whitening hair and deeper lines in the face.

The next day was Meg's nineteenth birthday, and it had been determined that the whole family should adjourn to the woods, taking their luncheon, and having, as the girl herself called it "a regular lark." Both Henry Carter and Leslie Farrant were to be of the party; accordingly they arrived on the scene about ten o'clock, having driven down in Carter's drag, a feature of the occasion which was a delightful surprise to all.

"Oh, now we can go to the Springdale woods," cried Meg, "and not just potter around near home, that will be ever so much nicer. How kind of you to think of it, Mr. Carter."

Both men had come armed with pretty gifts for the girl, and by the time these had been produced and presented, and it had also been decided that she should be allowed to ride horseback under the escort of Mr. Farrant and her brother, she was radiant indeed.

"I have not ridden for an age, and I do love it so," she declared. "I was awfully afraid father would not let me since Nell's accident several years ago. You must have used your persuasive powers well, Mr. Farrant."

"I did use all the eloquence at my command, of that you may be sure, for I had quite set my heart on this part of the programme," replied Farrant.

Two girls from the village had been asked to accompany them, to make an even number, and a very merry party they were as they set out on that lovely May day, which seemed made on purpose for just such an expedition. Mr. Alcott had declined to go, which rather clouded Ellen's pleasure, as she hated to leave him alone, but when he assured her that he would submit to all of Mary's coddling and care, making himself as comfortable as possible, she was reassured. Soon they were bowling along at a rapid rate over smooth roads; now along the open country, and again through woods sweet with the odors of springtime, all talking and laughing and in the merriest of humors. Arriving at their destination, they soon began preparation for luncheon, building a big wood fire to boil the kettle, and laying a white cloth on the moss-covered ground under the trees, an ideal spot for a picnic. There was no lack of good cheer, and after they had partaken heartily of all the dainties spread before them, the party dispersed here and there, to stroll through the woods until it was time to turn their faces homeward.

Jack had left the way clear for Carter to join Ellen; but Carter was not to be outdone in generosity, and as much as he would have liked to be with her, devoted himself to one of the village maidens, while Dick played gallant to the other. Meg and Leslie Farrant having already disappeared from view, thus leaving Ellen and Jack alone, they sat down quietly under one of the shadiest trees, enjoying the lovely sights and sounds of spring, and happy in the mere fact of being together. However, all good things must come to an end, and all too soon for most members of the party, the cry to reassemble echoed through the woods, as Jack, at Ellen's solicitation, called loudly to the scattered members of the party. Slowly they sauntered back, and were helped to their respective places, Dick at this time keeping near the drag, to be within talking distance with his companion of the afternoon.

Meg and Farrant, left alone, walked their horses slowly behind the drag, now appearing, now hidden from sight by a bend in the road. They seemed very deep in conversation, the young man bending to look earnestly at the downcast eyes and flushed face of the girl at his side, sometimes laying his hand on her horse's neck as if to enforce her attention to what he was saying.

When, a few moments after the others had alighted at the rectory door, they cantered up and dismounted, an observant person would have noticed traces of emotion on both their faces. All were asked to stay and partake of a light tea, which they accordingly did, Mr. Alcott joining the merry party, and declaring he had not felt so young for many a day.

Later, when the two visitors had returned to their homes, the other members of the party dispersed in different directions, and Ellen, coming out on the porch after attending to her household duties, took up her position in the hammock, where soon after she was joined by Henry Carter.

"Are you tired," he asked gently, "after your day's exertions?"

"No, indeed, only lazy, I fear. I have a great weakness for this hammock, and find myself in it whenever I can afford to be idle."

"I have wanted to give you my best wishes" continued Carter, bending forward and lowering his voice, "ever since I heard of your engagement, several months ago, but this is my first chance. You know, though, certainly, that you have been in my thoughts, and how truly rejoiced I am at your happiness. Milton is a fine fellow, and appreciates, I know, the treasure he has won," and he sighed heavily. "I have tried not to let any selfishness mar my thankfulness in your happiness, dear little friend," he continued presently, "but it has been very hard. Tell me one thing, will you, dear, as a sudden thought seemed to strike him, "was this the reason you could give me no hope when I spoke to you of my love?"

"Yes," answered Ellen, gently, "I have loved Jack Milton for many years, indeed ever since we first met."

Continued on page 929

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"Why then has your engagement never been spoken of before? Do you not think it would have been kinder to your other friends?"

'Oh, Mr. Carter, how can you do me such injustice? There was no engagement at all until last fall, when you heard it. We had not even spoken to each other of our love."

"Forgive me, dear, I might have known you would be capable of nothing that was not good and true, but my pain at times seems to get the better of me, and I forget myself. You will pardon me, will you not?" he asked contritely.

"Of course I will, with all my heart, and shall show my forgiveness by telling you all about it if you would care to know."

"Tell me what you wish, but I do not feel I deserve your confidence, though I should dearly love to know all that concerns you and your happiness," answered Carter.

So Ellen told him of all these reasons which had made marriage impossible for them both, of which we know so well already.

After she ceased speaking, Carter, on his side, told her of his first visit to Longwood, when he had seen her in the church, and of his concern at her apparent distress.

"I was the most unwilling and unintentional witness of your trouble, Miss Ellen," he said, "and was filled even at that time with a strong desire to do all in my power to help you. Unfortunately it has not been my happiness to do so, that was reserved for another."

Soon after this they were interrupted by Mr. Alcott, who had been smoking with Jack at the other end of the porch, calling to Ellen that it was too late for much sitting out of doors in the evenings yet, and that she had better find the other wanderers, and come with them into the house, whither he intended going at once.

(*To be continued.*)

Children's Hour

Lenten Work

Children, are you trying to find a way to make some money this Lent, so that you may have an offering at Easter? We can tell you just how to do it. Show some one a copy of THE LIVING CHURCH and ask him or her to subscribe for the paper for one year, and give you the subscription price, TWO DOLLARS. You may then send us the name and address of the person and *one* of the dollars. The other dollar which you have earned as commission, you may keep for your Easter offering. Address

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Janie's Offering

Far away in the southland, between the two streams famous in the history of our nation, lies a stretch of fertile country. Long ago the Indians named the encircling rivers Potomac and Rappahannock; and to-day, if the traveler wishes to see the Virginians who have changed least since colonial days, he must take a steamer and visit this region where the two greatest generals of the Old Dominion—Washington and R. E. Lee—had their birthplace. On a farm lying near the Potomac a low farmhouse stands in the midst of a grove of trees, from which the place is named "Linden." It is here Janie Miller lives, the oldest daughter in a family of six children.

If you, little reader, happen to be the oldest girl in a large family you will understand perfectly what Janie meant one Saturday morning in January, as she sighed over a big basket of stockings to be darned. The boys would keep tramping into the sitting room with snowy feet, tracking the new rag carpet, and throwing wet mittens on the table or the chairs while they warmed their restless toes and fingers at the blazing fire (for at Linden the old-fashioned fireplace still holds its own).

"What the matter, Janie?" asked Leonard, standing with his back to the fire and looking at his sister as she bent over her task.

"Everything!" answered Janie, shortly.

"Whew! got out of the wrong side of the bed, did you?" remarked Bob, aged nine, who was coolly whittling shavings on the hearth while fashioning a hickory pole into a future fishing rod.

Bob was small and thin, light haired and gray eyed, a direct contrast to his older brother, who was dark as a Spaniard in coloring, and tall for his 14 years.

"I rather think I did get out of bed wrong, Bob, the way things have been doing to day," said Janie presently; but she did not raise her eyes, in which, to speak truth, a few tears were persistently gathering.

Leonard looked thoughtful.

"Shut the door, you kid!" he exclaimed, as a third urchin tumbled into the room, his boots dripping with a mixture of mud and melting snow. "Well!" continued Leonard, "this floor is a mess. I say, Janie, why don't you keep a mat or a broom in sight?—oh! here they are, right under my nose. Now, Fred, come here and get cleaned up," and he grasped his small brother by the collar so tightly that the child's large eyes seemed in danger of springing from their sockets.

"Don't hurt him, Len!" expostulated Janie, laughing now at the absurd picture. "Now go get your blocks, and amuse yourself while we older people talk!"

"Big brother is mighty peart, seems to me," said Bob, teasingly.

"You stop making a muss on the hearth, Bob," replied Leonard, not unkindly, "Do you want to give mother and the girls more work to do? I say, Jane," he added, "Can't you go coasting this afternoon? The snow is prime for it, and I'll fix up the old sled for the occasion."

Janie looked up with a grateful smile.

"I should love to go, Len, if I can get off; but there's lots of mending, and then some one must mind the baby. You boys waked her up slamming the door, but she has been lying just as still, playing with her fingers," and Janie nodded toward the cradle, where the eight months old baby lay, her head just visible above the coverlet, a patchwork quilt of Janie's own making.

"Can't May look after her? She is getting old enough. May likes better to stay in the kitchen and help cook; besides she would want to go coasting, if I went."

"Bother the babies! why can't they take care of themselves? All the girls and boys will be out to-day, for we don't often have snow fit for coasting, it will

(*Continued on page 930*)

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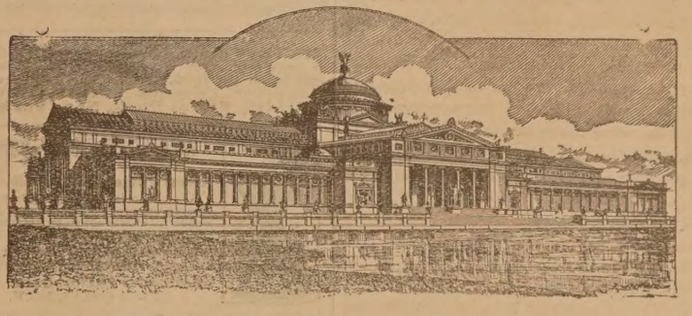

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melt before Monday, I know—there's the sun now!"

Just then Mrs Miller entered the room.

"I say, mother, can't Janie go coasting this afternoon? I've finished my work and father says we boys can go, 'cept Fred. Nobody wants him tumbling around bruising his precious head, and bawling to be carried up the hill."

Mrs. Miller glanced at Janie, bending patiently over the stocking; then she looked at Fred, playing with his blocks. "Yes," she answered, "Janie deserves a holiday. I can sit in here with the little ones after dinner, and May will mind baby for mother, won't she?"

"Where's Janie going?" asked a shrill little voice, as flaxen-haired May came into the room.

"Oh, only for a little fun with me," said Leonard, hastily.

"I know, you're all going sleighing! It isn't fair to leave me, I shall go, anyway," and May threw herself upon the floor, whimpering.

"Stop your racket, Spitfire!" cried Bob, poking at May with his newly made rod.

"Let me alone!" screamed May, so loudly, that the baby began to cry, too.

"Bob, go and tell Martha to bring in dinner. May, stop that screaming," said Mrs. Miller in a firm, quiet voice, as she lifted the infant from the low cradle, and presently quiet was restored.

That afternoon Janie set off with Len and Bob for the one hill of which the farm boasted (for the land is mostly level around Linden farm); she would have felt happier had not her mother looked tired, and May cross; but soon the excitement of the coasting made her forget all else. In spite of the fact the sun was fast making the snow soft and mushy, they had great fun with the other children; and Mrs. Miller heard their merry shouts of laughter as she stood on the side porch a moment before entering the sitting room, where a pile of mending awaited her busy fingers. She found May in anything but a cheerful mood; indeed May's disposition was so unlike that of the other Miller children that her mother felt her fretfulness must be caused by her less robust health, for she was a puny, sallow looking child, in contrast to rosy-faced Janie and Fred.

But May knew her ugly temper had something to do with the trials she was always meeting, and she did not try to be patient to-day. Presently Fred became angry with her teasing ways, and between them they managed to knock baby over. Her little head struck a chair and she wailed pitifully until Mrs. Miller came to the rescue.

"May, go upstairs until tea time," said her mother so sternly that the child dared not protest.

It took half an hour to quiet baby and get her to sleep; then Fred upset an ink bottle upon himself and the carpet, and another half hour was spent in getting the ink wiped up, washing Fred's face and hands, and changing his clothes; so the clock struck five before Mrs. Miller began the mending. Presently in bounded Jane, with flushed cheeks and laughing eyes. "Such a glorious time, mother," she began, then she stopped, her quick eye noting the inked carpet and the bruise on the forehead of the sleeping baby.

"Where's May?" she asked.

"Upstairs. Don't call her, but go and attend to supper before the men come in."

Janie stepped lightly to the closet, hung up cloak and cap, and went into the dining-room to set the table, for the one maid rarely accomplished work outside the kitchen. "May and Fred have been bad," she said to herself as she began her task, "and all that sewing is to be done. I know mother will sit up late to-night to finish it, and to-morrow she will be too tired to go to church."

Sure enough, next day Mrs. Miller had a sick headache; only Mr. Miller and the older boys attended service in the quaint

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brick church, which had stood for so many years in the outskirts of the Linden forest, and still kept in good preservation its square walls, brick floor, high-backed pews, and tall pulpit. But in the afternoon Janie took May and Fred with her to Sunday-school, which was held in a little chapel of more modern date and appearance.

It was the last of the Epiphany Sundays, and the girls were already planning for the Lenten season.

'Oh, dear! there seems so little I can do," said Janie. "I'm so busy every day, Miss Kate, I can't see where I shall have time for extra work."

Miss Kate smiled into the earnest eyes. She was one who studied the character of each of her pupils and knew all about their home lives.

"It is the daily self-denial, dear, that counts most. God knows just what each one is able to give of money or time, and values the spirit of the giver as well as the gift. You remember the Epiphany hymn says:

"Vainly we offer each ample oblation,
Vainly with gifts would His favor secure,
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor!"

"I know one thing to try for," exclaimed Sarah Marshall, smilingly. "I will prepare my Sunday-school lesson more carefully."

"And I will try to be on time every Sunday," said Jennie Day.

Janie said nothing, but there was a determined look in her gray eyes which Miss Kate knew meant more than words.

That night, after May was asleep in the bed the sisters shared, Janie marked this verse in her Bible: "Not with eye-service as men-pleasers, but as servants of Christ, doing the will of God from the heart."

As Lent advanced, Miss Kate was glad to notice a more reverent manner among her pupils. Sarah Marshall, who shared Janie's hymn book, seemed more attentive to the words and did not twist her head around to look at others while she sang, as she used to do, and there was more interest in the lesson than formerly. But even Miss Kate did not guess how much of the improvement was due to Janie's earnest manner; for the girl, who was older than her years, had a quiet influence over her more frivolous companions, many of whom were brighter in intellect and richer in this world's goods than she.

"I will not leave mother again on Saturdays," Jamie had said at the beginning of Lent, and even Len could not make her break this resolution, though he often pleaded for her company on his half holiday, for during the week they were at school until late in the afternoon. Leonard was unlike most brothers in his preference for his sister's company; he was devoted to Janie who responded warmly to his affectionate appeals, except where she knew she was right to refuse him, as in this case.

Mrs. Miller never questioned the meaning of those afternoons at home; but every Saturday night, when the household was asleep the mother dropped a five cent piece into Janie's mite-box; it was all the busy woman could spare from her own savings, and it was a real pleasure to her to think of Jamie's surprise when the box should be opened.

On Easter Even, the children gathered around while their father opened each box and placed the contents in a separate envelope, marking the name of the owner and the amount given, ready to take to Sunday school on the morrow. "Why, father! you must have counted mine wrong!" exclaimed Janie. 'I thought I had less than any of the others."

"Your fairy godmother's been around at night," whispered Leonard, nodding toward his mother whose secrets he somehow managed always to share.

"Oh, mother, how sweet of you. My Janie earned all that I put in her box. Think of the hours she has helped me on Saturdays when she might have been at play with the others." And though Sarah Marshall and Jennie Kay had larger Easter offerings, their hearts could not be more full of gladness than was Janie's upon the Resurrection morning. And when, not many days later, there came among them the white-haired Bishop who had worshiped as a boy in that same dear old church and had known their fathers and mothers before them, Janie was one of a large class who knelt for confirmation at the chancel rail. Beside her was Leonard, the fire of earnest boyhood glowing in his dark eyes; and on the other hand knelt Sarah and Jennie, her classmates in Sunday-school. God knew that the sweetest part of Janie's Easter offering was that she had helped to bring these others there to redeem their baptismal vows.

"Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

VIRGINIA C. CASTLEMAN.

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Plumbago capensis is a very satisfactory plant, because of its free flowering qualities and its peculiar color, which is a soft, delicate lavender blue—a color very rare among plants, and especially among winter-flowering ones. In shape and size the flowers resemble those of the annual phlox. They are borne in loose clusters at the ends of the branches. In order to keep the plant in bloom it is necessary to keep it constantly growing, as flowers are only borne on new branches. This can be easily done by cutting the old branches back to within a few inches of the main stalk after they have perfected their flowers. A new growth results, on which flowers are borne. It likes a rather rich, light soil, and considerable root room. In other respects it requires the same treatment as a geranium.

Primula obconica is a very pretty low-growing plant of easy culture. It will bloom profusely during the entire season in a light soil and with plenty of water. One would naturally think, from the small size of the plant, that a moderate supply of water would satisfy it, but examination will show that it has a great quantity of fine roots, which enable it to take up moisture very rapidly from the soil, and unless water is supplied in liberal quantities the plant is sure to suffer. It blooms in clusters of from twelve to twenty flowers, held well above the foliage on slender stems. The flowers are sometimes pure white, with a greenish yellow eye, and sometimes white tinged with lilac. It is a delightful little thing, with a woodsy air about it that is sure to make it a favorite with all who look more to the modest beauty than to brilliant display.

The good old Chinese primrose ought to be in every window-garden, and it will be there if merit governs your selection. If care is taken to set the plants high in the centre, so that the water you apply runs away from the crown to the edge of the pot, any one can succeed with it. If this is not done, and water collects and stands about the crown, decay is likely to set in, and the plant will rot off just above the soil. The newer varieties of this flower range through many shades of red, rose, and crimson, to blue and pure white. Probably the most popular variety is the double white.

The heliotrope, when given the treatment it requires, is one of the best winter bloomers. It likes considerable pot-room and a great deal of water, and plenty of sunshine. It forms a great mass of thread-like roots at the base of the plant, which water often fails to penetrate. If the roots get dry the leaves turn brown and fall off. To prevent dryness at the roots, run a wire or knitting needle through the soil at the base of the stock frequently. This will provide a little channel for the water, and moisture will be evenly distributed where it is most needed. By cutting back the branches from time to time to half their length new growth will take place, on which flowers will be produced. The heliotrope is not a showy flower, but what it lacks in show it makes up for in fragrance.

Streptosolen jamesonii is a very good plant for late winter flowering. It is of the easiest possible culture. Its flowers are small individually, but as they are borne in loose branching clusters all along the somewhat slender branches, they make a fine show. In color they are orange, shading to cinnabar red. This plant is not grown as much as it would be if its merits were more generally known. After flowering it should be cut back to within a foot of the pot, and allowed to make an entirely new growth of top for the next season.—*Eben E. Rexford in Harper's Bazar.*

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